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High Ideals



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FEATURE

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COVER PICTURE

TWO INTERMEDIATES SHARE IN A WORK PROJECT CONDUCTED IN AN UNDERPRIVILEGED AREA. SUCH PROJECTS ARE DIRECTLY RELATED TO THE LUTHER LEAGUE OF AMERICA'S NEW SOCIAL ACTION PROGRAM, WHICH IS EXPLAINED IN "ADVICE FOR ADVISORS," PAGE 1, AND "WHAT'S SOCIAL ACTION ALL ABOUT," PAGE 10.

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Here's help in that bewildering field of social action

Advice for Advisors

By Billie Grace Ungerer

[F] You are like me, you're facing quite a problem as a Luther League advisor right now. Your young people have been to a Luther League rally or convention, and have come back talking about the new five-point program for league activities . . . and they've done pretty well in deciding what each of four divisions are about: Evangelism, recreation, missions, and Christian vocation. But if they're like my leaguers, they're thoroughly . . . and mightfully . . . puzzled about social action.

Love channeled into life

To appropriate the words used by a member of the Luther League of America's social action committee, "social action is love channeled into life" . . . Christian concern touching all the areas of our life that affect the society around us.

When we look at it like that, we see that it involves being thoroughly Christian 24 hours a day, seven days a week. Social action isn't a nice project we can put on or take off at will. It's Christianity applied to life.

Social action pre-supposes two attitudes on the part of adults . . . and to some degree on the part of young people. . . .

1. That we're aware of the society in which we live—how it works, how it exerts pressures upon us, how it orders our lives.

2. That we're willing to be disturbed out of our complacency into thinking about our society.

It's often far simpler for us to accept our lot in life and be satisfied with it than it is to get concerned enough to act on behalf of someone else. As Christians, we may claim to have conquered point two: We've been disturbed out of one kind of complacency by recognizing our sin and accepting the forgiving grace of Jesus Christ. But often we become complacent in simply "taking for granted" this gift of God.

And how about point number one? How

are we going to lead our young people into a deeper understanding of our society . . . an understanding that leads to creative action . . . if we don't know anything about the society in which we live?

How much do we attempt to find out about current affairs—local government, foreign policy, social welfare, political parties, status of the economy, labor relations, municipal recreation, segregation, school policies? Do we always just vote a straight party ticket . . . or do we even vote? What organizations for the good of our whole community do we actively participate in? How many of these organizations go beyond the things that will benefit our families directly? If you're like me, such a barrage of questions is humbling indeed!

Let's turn more directly to our young people now. When they hear the term social action, they probably want to start doing something immediately . . . But that term, social action, can be deceiving. There's more to social action than just projects. There's learning something about why a certain condition exists, what our society is attempting to do about it, what the Christian attitude toward it is, and then finally what the Christian action should be. Social action thrusts upon us

First, UNDERSTANDING.

Second, CONVICTIONS.

Third, ACTION both individually and collectively.

Reason for social action

And one more point before we act . . . motivation for social action. This is a point at which we need to be especially careful in working with young people.

It is easy for us to adopt a legalistic viewpoint: "Jesus said that Christians are to feed the hungry and clothe the needy. Therefore we must do it to obey him." If we do adopt such a viewpoint, however, we are betraying our Lutheran heritage. We do not believe that by the rules and laws of the Bible we are bound to do things, but rather, that through

the gospel we are moved by love to respond to God's goodness.

Social action is a RESPONSE to God's love for us: We love others and are concerned about them because God *first* loved us and expressed his concern for us.

To get us thinking about how our society affects us every day and how we affect it, take a few minutes now to write down on a piece of paper every group, person, custom, institution that you come in contact with during a normal day. How do these varied groups, individuals, cultural patterns—family, manufacturing, transportation, government, education, communication, custodial employees, athletics, commercial recreation—affect our young people? They have their inescapable impact, don't they? What influence do our young people have upon them?

You see, much of social action becomes a matter of personal rather than group action. I doubt that our Luther Leagues as a group can be effective in *suddenly* changing the attitude of the community toward a minority group. But our Luther leaguers as individual young Christians can change their personal attitudes through study and a discussion of the Christian approach to the question. When they, as a number of individuals change their attitudes and actions, they do make a Christian impact.

Our Luther Leagues as a group probably can't quickly curb vandalism in our communities. But our Luther leaguers acting as individuals with Christian convictions (that stem from our discussions at Luther League) can use their influence with other young people to oppose vandalism and disregard for the property of others.

Let's look briefly at the various areas in which individual, and in some instances, group action can be effective. We might divide them roughly into the following categories (although any attempt at rigid categorization can defeat our idea of Christianity applied to the whole of life): Family life, school activities, human relations, leisure time activities, daily work, the community in which we live.

Home

Can our young people be guided into seeing the home as the basic teaching and character-building institution in our society? . . . how they are responsible for the maintenance of those functions in their homes today? . . . how a sharing of responsibility, fun, worship in the home is on a smaller scale the same kind of sharing desirable in the broader areas of life? . . . how putting God in the center of the home unites the family?

School activities

Can we help our intermediates to see that school work as their responsible daily work and their contribution to the school community? . . . as providing opportunities for participation in self-government and group activities . . . as demanding a Christian attitude . . . as competitive as well as cooperative ventures?

Human relations

Can we help our young people in evaluating their honest reactions toward people who are different from them in skin color, speech, manner of dress? . . . can we help them decide what their personal reactions to other cultural and racial groups will be when they come into close contact with them? . . . can we help them to see how their efforts to know strangers, new pupils is a kind of social action? . . . can we help them develop an attitude of understanding and mutual cooperation toward other groups without being condescending?

Leisure time activities

Can we help them to see that leisure time isn't theirs and theirs alone . . . that they have a responsibility toward other people? . . . how they use it? . . . how they can influence what is offered in commercial entertainments in their communities? . . . can we help them set up goals for their leisure time activities that include active as well as passive participation?

Daily work

Can we help our intermediates to understand their going to school as daily work . . . that they have a responsibility toward themselves and toward other people for the quality and quantity of work they do, for their attitudes toward their work?

Can we help them to see that in a part-time job, more than money is important . . . that attitudes toward fellow workers, toward fair business practices, toward employer-employee relationships speak for or against Christ?

Can we help them to understand that every person has some responsibility for which he is trusted? . . . that chores at home are part of that daily responsibility?

Community life

Can we guide our youth into understanding that the community is no better than what its citizens make it? . . . that they have responsibilities for making it what they want it by abiding by laws, supporting justice, being informed on what goes on in their city or community?

YES, I KNOW! The last page has been nothing but questions. It's nothing very concrete. You're still looking for something to do! I think that the most valuable contribution that intermediate advisors can make to social action is in developing the basic attitudes pointed out in the foregoing questions. Young people live with wholesome Christian

attitudes during their intermediate years, if they do what they can to influence the society around them, then as seniors and young people they will find many more social action projects a normal outgrowth of their Christian attitudes . . . And you will see the flowering of the seeds you planted during those formative intermediate years!

Hymns We Sing in Lent

Y. L. DAVID MILLER

Get your youth choir to help with this topic

PRELUDE: "All Glory, Laud and Honor".

HYMN: "Open Now the Gates of Beauty".

CALL TO WORSHIP: "With a voice of singing declare ye, and tell this: Utter it even to the end of the earth. The Lord hath redeemed his servants."

LEADER: Our worship service this evening is based on three hymns. The three hymns are appropriate to this season of the church year.

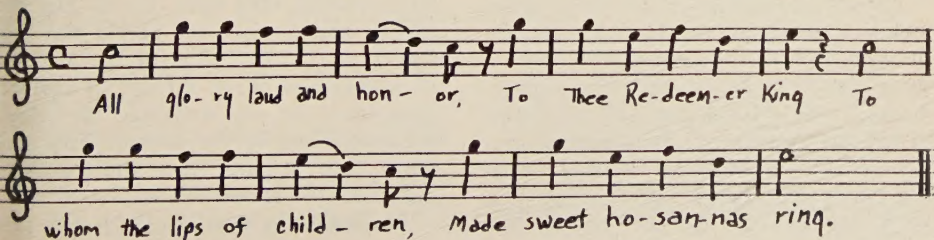
VOICE: (*The part in the service marked "Voice" is actually a second*

leader, reading alternately with the first. The two leaders should wear robes.)

The festival of Palm Sunday would not be complete without the great hymns of the church. When Jesus went to Jerusalem to be crucified, the multitudes proclaimed him King, waving palm branches and singing their glad hosannas. As we observe Palm Sunday in our churches today, we join the multitudes of old. We sing such inspiring hymns as "All Glory, Laud and Honor" and "Ride on! Ride on in Majesty!"

SPEECH CHOIR: (*A group of boys and girls*

*All Glory, Laud and honor
Descant by L. David Miller*



reading together.)

ALL VOICES: "Thy glory dawns, Jerusalem, awake, thy bells to ring!

SOLO VOICE: Swift fashion thee a crown of gold, And bring forth David's throne of old;

ALL VOICES: Jerusalem, make ready, make ready for the King! From tower and roof the banners fling, For down the slopes of Olivet comes riding on, the King!

SOLO VOICE: Jerusalem speaks:

SECOND SOLO: A thorn-bush grows without the wall; Of this his crown shall woven be, For royal wine prepare we gall, For throne, a cross on Calvary.

ALL VOICES: Thy Saviour comes, Jerusalem, make haste, thine altar bring!

SOLO VOICE: His body for an offering take, The heart of all the world to break,

ALL VOICES: And on the cross uplifted our God shall own him King! Ye lands afar, his triumph sing, For with the love of all mankind our God shall crown him King!"

(By John J. Mement. *Masterpieces of Religious Verse*. Edited by Morrison. Harpers. Arranged for speech choir by L. David Miller.)

LEADER: When Jesus made his triumphal entry into Jerusalem, he symbolically presented himself to the Jews as the Messiah, the son of David. Listen to the scriptural record of his triumphal ride in the 11th chapter of the Gospel according to St. Mark, verses 1-10.

VOICE: (*Read Mark 11: 1-10 without further announcement.*)

LEADER: The story of the triumphal entry of Jesus into Jerusalem has been immortalized in poetry and music. In the hymn, "All Glory, Laud and Honor" we join in the procession of children and choirs of angels to sing praises to Christ as the Redeemer King.

VOICE: "All Glory, Laud and Honor" was written by Theodolph of Orleans. He was in prison from the years 818 to 821, when he died. It was during the time of his imprisonment that the poem was composed.

LEADER: Theodolph was born in Spain and was well educated. He was a leader in whatever he undertook. He was a great pastor, bishop, and poet. Charlemagne heard of his genius and called him to his court in France. Theodolph so delighted the scholars and courtiers with his poetry that the king rewarded him by giving him the Roman Catholic See

of Orleans. Here he established schools in connection with all the monasteries and cathedrals of his diocese.

VOICE: After the death of Charlemagne in 814, Louis the Pious became king. Theodolph was accused of being involved in a plot to overthrow the king and was thrown into prison where he died a few years later. It was while he was in prison that he wrote the hymn "All Glory, Laud and Honor."

LEADER: There is a legend that on Palm Sunday while Theodolph was in prison the emperor visited the city and halted by chance beneath the tower where Theodolph was kept. Suddenly he heard a voice singing a hymn from high in the tower. Louis was so delighted that he asked the name of the singer. When he was told that it was his own prisoner Theodolph, the emperor ordered him pardoned and released.

This legend is known to be unfounded but it shows how popular this Palm Sunday hymn had become.

VOICE: The fame of "All Glory, Laud and Honor" spread throughout France. The hymn was used in the great Palm Sunday processions. In Orleans, for example, there was a solemn blessing by the bishop, the distribution of palm branches, and a pageant-like procession.

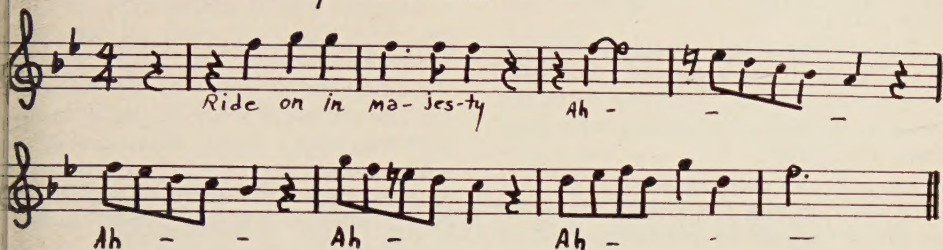
LEADER: Listen to this description of the procession to the cathedral at Orleans by an early writer. (*Raby, History of Christian Latin Poetry, p. 175*)

THIRD LEAGUER: "At the head of the procession were borne the gospels, the dragon, the cross, and the banners. This followed a living representation of Jesus seated on an ass. Last came the throng of people carrying branches and singing the hosannas. When the gates of the city were reached, they were closed. The procession halted while the gospel was sung and a prayer was said for the city and its inhabitants. Then a choir of children sang from the city walls and the refrain was taken up by the crowd. The gates were then opened and the ceremony ended at the cathedral."

LEADER: The music that is now as-

Ride on! Ride on in Majesty!

Descant by L. David Miller



ated with this hymn was written by a Lutheran musician and pastor, Melchior Eschner. Let us all sing "All Glory, Laud and Honor" while a few voices (*or soloist*) sings a descant on the refrain after the last three stanzas.

HYMN: "All Glory, Laud and Honor".

DESCANT:

LEADER: Another great hymn is associated with Palm Sunday: "Ride on! Ride on in Majesty!" It was written by an Anglican clergyman, the Rev. Henry Hart Milman. Milman was one of the most brilliant churchmen of the early 19th century. He was a talented poet and learned scholar, and a theological professor at Oxford. In addition, he was a laborious and reliable historian. His hymns represent the romantic spirit at its best. Another of his hymns in the *Common Service Book* is the favorite Lenten hymn, "When our Heads are Bowed with Woe".

VOICE: "Ride on! Ride on in Majesty!" marching to Jerusalem, not only in triumph as a king, but to carry out God's eternal plan for Jesus to sacrifice his life on the cross for the sins of the world. Jesus rode on to Jerusalem in "lowly pomp"—to die. But the thought of the hymn anticipates Easter. After "bowing his meek head to mortal pain," then he would be triumphant and take again his power and reign.

LEADER: Let us sing this hymn to the familiar musical setting by John B. Dykes. This tune is so appropriate to the words that you can almost hear the steady march

of the animal on which Jesus rode. John B. Dykes, an Anglican clergyman and musician, lived in the early 19th century and composed more than 300 hymn tunes. Listen to it now, and sing it as a descant is used with the last two stanzas.

HYMN: "Ride on! Ride on in Majesty!"

LEADER: The joy of Palm Sunday was short lived. The multitude which proclaimed Jesus "King" on Palm Sunday forgot their praise and love on Monday.

SPEECH CHOIR:

SOLO VOICE: They pluck their palm branches and hail him as King,

ALL: Early on Sunday;

SOLO VOICE: They spread out their garments; hosannas they sing,

ALL: Early on Sunday.

SOLO VOICE: But where is the noise of their hurrying feet, The crown they would offer, the sceptre, the seat?

ALL: Their King wanders hungry, forgot in the street, Early on Monday.

VOICE: The multitude which proclaimed Jesus "King" on Palm Sunday shouted "Crucify him" the same week.

LEADER: Jesus rode on to Jerusalem to suffer and die for your sins and mine.

SPEECH CHOIR:

ALL: "Opening our windows toward Jerusalem, And looking thitherward, we see

GIRL'S VOICE: First Bethlehem

BOY'S VOICE: Then Nazareth and Galilee,

GIRL'S VOICE: And afterwards Gethsemane;

ALL: And then the little hill called Calvary".

(Amy Carmichael, Arr. for speech choir by L. D. M. No. 593 Masterpieces of Religious Verse.)

LEADER: One of the greatest hymns of the church, the Passion Choral, describes

the suffering and humiliation of Jesus on the Cross.

("Palm Sunday and Monday," by Edwin McNeil Poteat. Arr. for speech choir L. D. M. From Masterpieces of Religious Verse.)

VOICE: The words of the hymn, "O Sacred Head Now Wounded" date back to the 14th century. Tradition dates the work to Bernard of Clairvaux who lived from 1091-1153.

LEADER: In each man's cell at that time was a crucifix, a cross with the figure of Christ hanging on it in a position of most intense suffering. The monk would contemplate this figure by the hour and meditate upon its significance. The words of this hymn are the result of such a spiritual exercise.

VOICE: "O Sacred Head, Now Wounded" concerns itself with the head of our Saviour. It had been beaten, crowned with thorns, subjected to ridicule and torture.

LEADER: Then the writer contemplates on the meaning of this for his own life. He acknowledges that he deserved to suffer for his own sins instead of Christ. But he thanks his Saviour, his dearest Friend, for this sacrifice and looks with faith and confidence toward the salvation that awaits him.

VOICE: Hear the scriptural background for this hymn, Mark 15: 17-20.

THIRD LEAGUER: (*Reads Mark 15: 17-20 without further announcement.*)

LEADER: The tune of "O Sacred Head Now Wounded" is one of the most devout, reverent, and widely used Lenten melodies. When we think of the most churchly type of music, we think of Hassler's chorale, "O Sacred Head Now Wounded."

VOICE: Actually, the melody of this hymn did not originate with churchly associations. It was a love song. If there had been a "Hit Parade" in Germany 350 years ago, high on the list might have been this love song. It was a clever song appearing in the book, "Pleasure Garden of New German Songs." It was written in the form of an acrostic, with five stanzas. The first stanza began with the letter "M", the second, "A", the third, "R", the fourth, "I" and the fifth, "A".

The first letter of each stanza, used together spelled the name of the composer's girl friend, Maria.

LEADER: Martin Luther once said that the devil does not need all the good tunes for himself. So when he was spreading the doctrines of the Reformation, he set sacred words to popular songs that the people knew. Because they already loved the tunes, they continued singing them with different words. The poem, "O Sacred Head Now Wounded" fits Hassler's tune so well, that the original words were soon forgotten.

VOICE: Now Christians can express their deepest devotion as they sing, "O Sacred Head Now Wounded" to Hassler's melody in chorale form.

LEADER: Let us all, reverently, and prayerfully sing this hymn.

HYMN: "O Sacred Head Now Wounded".

SPEECH CHOIR:

ALL: "Think you to escape . . .

SOLO 1: . . . what mortal man can never be without?

SOLO 2: What saint upon earth has ever lived apart from cross and care?

ALL: Why, even Jesus Christ, our Lord was not even for one hour free from his passion's pain.

SOLO 1: Christ says, he needs must suffer

SOLO 2: Rise up from the dead, and enter thus upon his glory.

ALL: And how do you ask for another road than this—the royal pathway of the holy cross."

LEADER: Then said Jesus unto his disciples, If any man would come after me, Let him deny himself, And take up his cross, and follow me. For whosoever would save his life shall lose it; And whosoever shall lose his life for my sake shall find it."

VOICE: Let us pray. (*Organist plays softly in background refrain of "A Gloria, Laud and Honor"*)

We thank Thee, O God, for thy Son Jesus Christ who suffered and died that we might live. Help us to take up our cross and follow thee. May we join with the heavenly choirs praising thee, not just on Sunday, but every day, thanking thee for thy blessings we pray through Jesus Christ our Lord. Amen.

Make the staging simple. Forget special costumes, props, lighting effects. Let the five characters tell the Easter story reverently and meaningfully.

Easter Pageant of Worship

BY H. ALVIN KUHN, JR.

Suggestions to the leader

Make sure all the characters are familiar with their parts. If they have not been memorized, they should at least be read over *together, aloud*, several times.

The purpose of the program is not to entertain, but to worship. Therefore set and maintain a worshipful mood.

Finally, do not let the program break after the pageant. The Narrator should be ready to step forth immediately and connect the silent meditation with the thoughts presented in the pageant.

The pageant

THIS is a pageant of worship. It is not intended for dramatic enactment, but as a means of presenting, in a little different form, the message of Easter.

Therefore the more simple the staging, the better. No special props, or costumes, or lights are required. Almost any room is suitable for its presentation.

The characters are five in number. In addition to the Narrator (who may be either a girl or boy with a clear, easily understood speaking voice) there are: Mr. Clessman and Mr. Dayton, two church members returning to their homes from the Easter sunrise service (dressed in ordinary clothes, with perhaps a light overcoat and hat); Mr. Johnson, a slightly older man (dressed for outdoor walking);

and Mrs. Snyder, a woman of middle age (dressed for indoors, but with a shawl, or jacket, or sweater thrown around her shoulders.)

At the time appointed for the program to begin the Narrator asks all of those present to join in singing "Jesus Christ Is Risen Today" (No 113 in the *CSB* or 84 in the *PSH*.) At the conclusion of the hymn the Narrator, standing before but a little to the right side of the leaguers, speaks.

NARRATOR: Let us suppose for a few minutes that the hymn we have just sung was the concluding hymn of the Easter sunrise service held each year in Centerville. Already the congregation is leaving the place of worship and beginning to make its way homeward. Two of the men who attended that service are walking this way. And I believe they are discussing . . . well, listen.

(Mr. Clessman and Mr. Dayton enter the room from the left, talking to one another. After taking a few steps they stop. The Narrator moves to the extreme right and sits. He does not rise until Mr. Clessman and Mr. Dayton finish their conversation.)

MR. DAYTON: The pastor's closing words sure hit the mark, didn't they?

MR. CLESSMAN: You mean about seeing the risen Lord?

DAYTON: Yeah. What was it? . . . If you have seen the risen Lord, this is Easter. If you have not, this is April 10, 1955.

CLESMAN: That pretty well says it. Unless there is some personal experience with the risen Christ, Easter has no real meaning. It's just another day that provides a good excuse for people to show off their new clothes.

DAYTON: Speaking of days, isn't this a beautiful one? I'm glad I decided to walk to the service this morning.

CLESMAN: So am I. Makes you feel good to be out early on such a lovely morning. Helps the attendance at the service too.

DAYTON: Yeah. I believe it was a little better than last year's. Still there are a lot who should have been there and weren't.

CLESMAN: Such as Mr. Johnson, and that new Jones family. And I wonder why the Phillips weren't . . .

DAYTON: Talking about Mr. Johnson, isn't that he just turning the corner?

CLESMAN: It sure is. Probably out for his usual early morning stroll.

(Mr. Johnson appears from the right at the mention of his name by Mr. Dayton, and walks across the front of the room. The two men take a step or two to meet him, and the three stand about a third of the way across the room from the left.)

CLESMAN: Good morning Mr. Johnson. *(Shaking his hand.)* Have you met Mr. Dayton?

JOHNSON: Yes, we met the other day in the news stand. Good morning, Mr. Dayton. *(Shakes his hand.)*

DAYTON: Good morning. We were just saying what a beautiful day this is. And how much it helped attendance at the sunrise service.

CLESMAN: By the way, we missed you at the service. Since you generally take early morning walks, we thought you might be there.

JOHNSON: No, Mr. Clessman, I just don't have much use for all that superstitious nonsense about rising from the

dead. I can't understand why anyone would want to clutter up the logic of nature with a lot of silly talk about supernatural miracles. All the God I need I can find in the natural laws that bring us the sunshine on this wonderful spring day.

DAYTON: Wait a minute, Mr. Johnson. Do the laws of nature bring us the sunshine and the spring, or do they just describe the way in which a loving God looks after his creatures?

JOHNSON: I do not wish to argue, gentlemen. But as for me, I want no part of this tom-foolry about God's forgiving love, or the blood of the cross. The man who goes for that sort of stuff just hasn't got the guts to face life.

CLESMAN: But Mr. Johnson, don't you ever feel inadequate and unable to face life alone? Where do you go for strength?

JOHNSON: If I ever feel that way, I don't admit it, not even to myself. As for strength, all I need I have right here within me. Good day, gentlemen.

(Mr. Johnson goes off to the left and the two men look briefly after him.)

DAYTON: Just like the pastor said. This isn't Easter to him, but just another day to be taken and used without so much as a thank you.

CLESMAN: Don't be too hard on him. Some of these days he will have to face death like the rest of us. Let us pray that he will have found the love of God before that arrives.

DAYTON: Maybe if we keep trying we can at least get him to church. Oh, there's Mrs. Snyder. She must be getting the morning paper from the porch.

(Mrs. Snyder has appeared at the right side of the room, holding a folded newspaper in her hand. During the ensuing conversation she and the men speak

● The Rev. H. Alvin Kuhn, Jr., is pastor of Trinity Church, Sanford, N. C. This pageant is reprinted with adaptations from the April, 1954, issue of *Luther Life*.

little louder than usual to give the impression of talking across a small lawn.)

CLESSMAN: Good morning, Mrs. Snyder, Beautiful day, isn't it?

MRS. SNYDER: Really lovely. I'll bet you and Mr. Dayton are coming from the sunrise service. Was there a big crowd?

DAYTON: Not too big, maybe a few more than last year. We surely missed seeing you and George. First time you two haven't been there in years. How is George this morning?

MRS. SNYDER: I think he's a little more comfortable, but kind of depressed that we had to miss the service. You know how much the church has always meant to him?

CLESSMAN: Indeed we do. And we have really felt his absence during this illness. As we've said before, if there is anything we can do for either of you, let us know.

MRS. SNYDER: Thanks, but I don't know of anything at the moment. George had me call the pastor the other day and ask him to come by this afternoon to give George private communion. You know what George said? You'd have thought he was a preacher or something. He said that since he could not be with the disciples in the upper room when they received the risen Lord, he could at least receive him through the bread and wine of the holy communion. He lay there sort of quiet like for a few minutes and then he said, 'You know, Molly, I never thought about it before, but Easter can be just as real for me right here in Centerville as it was for Peter or John in Jerusalem. After all', he says, 'he's the same Christ, and we can both share in his victory over death.' And then he looks right at me and says, just as easy, 'You know, Molly, I'm not afraid to die.' I tell you I began to . . . oh, I smell the bacon burning. Hope you have a nice day.

(Mrs. Snyder goes hurriedly off to the night.)

CLESSMAN: You think about it a moment, Bob, and you realize that George has really seen the risen Christ. And be-

cause of that he's not afraid to die.

DAYTON: Yeah. That pretty well sums up the meaning of Easter. By his resurrection Christ has assured us that death is not the end. God's love has overcome even that. And that reminds me. I want to stop by the Miller's and remind them that we are having communion this morning.

CLESSMAN: Good idea, They were so regular in their church attendance that it's hard to see them putting so many other things first these days. Before they know it, they won't have time for the church at all.

DAYTON: And we don't want that to happen. Maybe a reminder on Easter will help. At least it won't hurt. I'll turn here and go by their house. Glad I saw you at the service. See you at Sunday school.

CLESSMAN: Right. I'll be there.

(As Mr. Clessman and Mr. Dayton walk away the Narrator again steps before the congregation.)

NARRATOR: You've just heard what might be a typical conversation as two men walk home from an Easter sunrise service. In some respects they were similar to the two men who walked homeward to Emmaus on that first Easter day. No, they didn't have the same experience. Christ himself did not enter their homes to eat with them. Or did he? I think that he did, for they were conscious of the fact that the risen Christ walked with them. They felt his presence. They know his nearness.

How about you? Have you known the risen Christ? Are you conscious of his presence in your life? Is this Easter or the 10th of April, 1955?

Think silently and seriously for a moment about Easter and what it means to you. (After a few minutes of silent meditation, the Narrator continues.) Let us pray. (The Narrator then reads, or has someone prepared to read, Prayer No. 10 or 11 in the CYH or Prayer No. 11 in the PSH. After the prayer an offering may be received. The worship program is concluded with the singing of "Christ, the Lord, is Risen Today.")

What's SOCIAL ACTION All About?

BY BILLIE GRACE UNGER

It's a new, important part of the LLA program

To the leader

Congratulations on having been chosen to present social action to your Luther League! You're joining in a new and exciting adventure for Christian youth. And, please, don't let it frighten you. It takes a bit of thought (but isn't that what God gave us minds for?) Here are some helps for planning the meeting.

TWO WEEKS BEFORE MEETING: Read the topic. Decide whether you want to use the suggested presentation. Choose your helper and have him read the topic. Begin collecting all kinds of pictures of Christ.

ONE WEEK BEFORE MEETING: Go over the topic with your helper. Decide who will do what.

THE DAY BEFORE THE MEETING: Get together with your helper again and go over every inch of the program . . . where you will stand, when the group will stand and when they will sit, what you will say. Check to be sure all the things you need will be available the next night.

THE NIGHT OF THE MEETING: Be sure to have your meeting room ready before anyone arrives. Try arranging the chairs in a semi-circle. Place two chairs in front for you and your helper. On a bulletin board (or on the walls) tape, pin, or staple up all the pictures of Christ you can find. Place a hymnal, Bible, sheet of paper, and pencil in each chair. Open the piano and put hymnal and a copy of the order of the meeting on the piano for the pianist. You and your helper should have this done in time to find a quiet spot and bow your heads together in prayer before you begin the program.

Suggested presentation

Begin with silent prayer and hymn. (Suggested worship suggestions.)

You and your helper seat yourselves in the front. Helper asks, "What's this social action stuff all about?"

You reply using first few paragraphs down to "Why" section.

Helper asks, "But why should we be bothered with it?" You answer with the first paragraph, then have group write down what Christ means to them. (This is where all the pictures of Christ will help.) Summarize with the last paragraph under "Why?"

Helper asks, "But where in the world am I supposed to put this concern to work?" Have group think and write again. Then ask the question, "How does what Christ means to me affect how I act toward the people I contact every day?" Have the group discuss it. Summarize with the italicized statement.

Helper asks, "Now, how am I supposed to do it?" If you have steps in your room leading to the stage or chancel, stand on the bottom one and tell about step one—study. Place sign on it saying "Study". Stand on second for conviction; third for action, placing sign. If you don't have steps, make signs and place them on the bulletin board or wall.

Then get the group to figure out how to apply these steps to what they've listed on the back of their papers. There are two examples in the topic to help you get started.

Then your helper asks, "That's all fine and dandy. But what can our Luther League do?" Let your leaguers offer their suggestions. The suggestions in the topic are to help you start.

thinking. Discuss how you can apply the steps of "study, conviction, action" to each project.

After you've discussed the projects, choose one to begin working on.

Helper, with a puzzled look, says, "So? What does that prove about social action?"

You summarize with paragraph under sub-heading "So?"

Then conclude with the rest of the worship service.

Suggestions for worship

Begin with quiet music by the pianist and request the group to join you in silent prayer, asking the presence of God in your meeting. Sing "Where Cross the Crowded Ways of Life" (288, *CYH*)

Then present the topic.

After you have presented the summary statement in the topic, ask the group to sing prayerfully and thoughtfully the hymn, "God of Mercy, God of Might" (294, *CYH*)

Have your helper read Romans 12:1-2. Ask: "What does Paul mean by using the word 'therefore'?" After a minute to think about it, say, "He wrote 11 chapters in Romans telling about Christ and what he has done for us. Then in chapter 12, he says 'therefore', or in other words, 'as a result of what Christ has done for you' do certain things. Listen while it is read again."

Have your helper read slowly and thoughtfully Romans 12:1-2 again.

Pray, quietly and *slowly*, the "prayer for grace to serve" (62, page 374, *CYH*).

Receive the offering while the pianist plays quiet music.

Sing "I Would Be True" (284, *CYH*).

Have a few moments of silent prayer, followed by the Lord's Prayer.

THE FOLLOWING BIBLE VERSES MAY HELP YOU THINK ABOUT WHAT CHRIST MEANS TO YOU:

John 6:47, 48

John 8:12

Mark 16:16

Luke 5:20

John 21:15-16

John 10: 10b, 11

The Topic

What's social action all about?

It's about you.

It's about the people around you.

It's about your Christian faith.

It's about what you do to channel your faith into life.



These two Philadelphia boys gave their summer to work as junior counselors in a camp for under-privileged children from the city.

It's about how you let other people know about that faith.

It's about your family, your school, your community, your leisure time activities, your relation to other people.

It's YOU . . . Stated any way you will . . . the TOTAL YOU . . . the YOU that lives 60 minutes an hour, 24 hours a day, 365 days a year.

Why?

It's mighty easy for our thinking to get hazy when we talk about social action. So let's ask ourselves, "What YOU is in-

volved in social action?" Well, it's not the YOU that does just what it wants to . . . or the YOU that does what the teacher or mother or dad say you have to do . . . or the YOU that does whatever the gang does.

Let's get thoughtful for four minutes. Take a pencil and paper. Relax. Sit quietly and think: "What does Jesus Christ really mean to me?" Write down every idea that pops into your mind . . . because only you will see what you write down. Believe it or not, this is going to help you understand why social action is YOU.

Beginning to understand? Social action is the YOU that knows Jesus Christ as your Friend and as your Lord and Saviour. It's the YOU that responds to his love by being concerned for the people around you . . . because he was concerned enough about you to die on the cross for you.

Where?

Now, turn your sheet of paper over. Spend another four minutes. This time write down all the people, groups of people, agencies, and organizations that you come in contact with during an average day in your life . . . the people and groups in your home, school, community. (We call this our "society".)

Now get ready. Here comes *the* question . . . and it's a dilly! How does what Christ means to me affect how I act toward the people I contact every day?

When you've answered that question, you've answered what social action is . . . *Christian love put to work in every-day life.*

How?

We put Christian love to work in life by following the three steps of social action: 1) Study. 2) Conviction. 3) Action.

1) STUDY: Know something about the people and groups around you. How do they affect one another? How do you affect them? Is there a need to improve the role that this person or group plays in your society?

2) CONVICTION: What answer would

Christ give in this situation? How can I do what I think is right in a spirit of Christian love?

3) ACTION: Then do whatever you understand of the situation and your Christian convictions tell you to do.

That's the pattern. Try it out!

"What am I going to try it out on?" you ask. Just take your pick . . . any of the things you listed on the back of your sheet of paper:

- your home and family life
- your school activities
- your daily work
- your leisure time activities
- your community
- your relation to people and groups
- other races and cultural backgrounds

Let's take your home, for example. Won't you agree that our homes are responsible for molding most of our thoughts and actions? And that therefore, a home in which the spirit of Christianity is alive is very important in making our whole society aware of Christian love put to work in life? Or how about your daily work—school, part-time job, home responsibilities? Does the spirit in which you do your work, your attitude toward your work and toward your co-workers speak for or against Christian love working in life?

You see, a lot of social action depends on you . . . acting as a Christian in everyday life. Some of it depends on a group of you . . . acting together as concerned Christians.

Doing what?

Well, here are some ideas for you and your Luther League to do social-action-wise.

Take inventory of your family life in your homes. It has a lot of influence on you, doesn't it? How important is the family in determining what you think and do? How about having your league

● Billie Grace Ungerer, Austin, Texas, is a member of the Luther League of America executive committee and of the LLA social action committee.

ponsor a "Family Enrichment Month" in your church. By using posters, bulletin boards, displays, announcements, and talks to various groups in your church you could encourage families to worship together, to work on special projects together, to play together. You would be helping every family to understand what an important influence it has on society.

Or how about a project dealing with leisure time activities in your community? In the light of a Christian approach to life, are the movies offered, the literature sold, the radio and TV programs offered the best possible? If you think they are, what can you do to see that they continue? If they aren't, how can you encourage improvement? Youth are a powerful force when it comes to attending—or not attending—certain movies; or listening to—or not listening to—certain radio and TV programs; or buying—or not buying—certain books and magazines. And if you decide on your project as a group and each person carries it out, your influence *will be* felt. How about uniting your efforts to improve commercial recreation in your community?

Does your congregation collect clothing for Lutheran World Action every year? Did you know that there is a spring, as well as a fall, collection for the needy people in tension-distressed areas of the world? Here's a chance to show your congregation that Luther leaguers are "social-action-minded," by carrying out the three steps of social action. *Study:* Where are the areas of need for clothing? What has caused these hostilities and tensions that in turn create a need for our help? *Conviction:* What does Christian love . . . our response to what God has done for us . . . demand that we do? *Action:* Organize a program to inform your congregation of the needs. Then gather the

clothing. Enlist the aid of the women in your congregation in mending and sorting the clothes. Then pack and ship the clothing to the nearest Lutheran World Action warehouse. You'll have had a real part in relieving tension in a part of the world where there is a need for the encouragement of Christian love.

Or how about a special secret service project in which each leaguer selects some one they know in school, in a club, or at the community center who seems to be lonely and misunderstood? Put the steps of social action to work: Why? . . . what is there in his life that might make him feel the way he does . . . family, dress, race, speech, ability to do school work or star in sports, customs of his family? According to the way the crowd acts, how would you act toward him? According to your response to Christ's love for you, how will you act?

Sometimes this business of putting Christianity to work in every-day life isn't the easiest thing to do. It takes courage . . . and determination . . . and above all, a firm conviction that Christ's way is THE way. It wasn't easy for him to die on a cross for us . . . and sometimes he asks us to be daring for him. Christian social action demands daring young people . . . who are looking for adventure and excitement . . . who are daring because they have chosen as their leader Jesus Christ.

So?

There's no denying it! Social action is you . . . you, putting Christian loving concern to work at the points in life where you meet your society. And here's the big pay off: It's the work that absolutely no one else can do for you, because you are the only "you" that God has redeemed through Jesus Christ.



● The teacher was giving her class an example of ancient language. "Now, Gene," she said to a pupil, "give me an example of a modern-day sentence which conveys the meaning, 'Thou art good.'"

The pupil paused for a few moments of meditation, then his face lighted up with sudden understanding as he said: "I dig you, cat, and you're real crazy!"—*W. Richard McGillivray.*

now or never

BY HELEN SMITH SANDERS

a tremendous crop of intermediates is coming of age
will the church hold them?

To the leader

The success of this program will depend upon the degree of leaguer participation that can be achieved. It is planned to give leaguers an opportunity to speak freely of their relationship to their church. The leader (preferably an adult) will have to read and digest the basic material and then guide the leaguers in their planning. But guiding statements are suggestive only. Be original. Adapt the material to your own young people and your local situation.

Select the members for the panel well in advance. Meet with them as a group to define the purpose of the panel and to instruct them as to their part in it. Then help them with the final outlines of their notes. Careful prepa-

ration is necessary, but the presentation should be spontaneous and informal. Avoid stereotyped, stilted speeches.

Your own preparation

Think of the boys and girls of your congregation in the 12-13-14 year age group. No longer children, but not yet adults, they are the "in-between" adolescents who face problems that are very real. They need guidance that is sound. Their pliable minds and latent abilities present a challenge to the adults under whose influence they come. Is the church fulfilling its responsibilities to them? Are they fitting the church into the pattern of their lives? The purpose of the following discussion is to help them to evaluate their relationship to the church.

Consider: "Brethren, my heart's desire and prayer to God for them is that they may be saved." (*Romans 10:1*)

Why? "And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent." (*John 17:3*)

Thus—" . . . a wide door for effective work has opened to me, and there are many adversaries." (*I Corinthians 16:9*)

But—"By this my Father is glorified, that you bear much fruit, and so prove to be my disciples." (*John 15:8*)

This program has been planned for use on Intermediate Day. It may be used locally by individual leagues or adapted for use in conference or district rallies. In either case, invite all boys and girls in the 12-14 year age group to share in the program. It is hoped that this contact will encourage greater participation by intermediates in the Luther League.

Basic Thoughts

"Now or Never" stated negatively may be interpreted: If the church does not reach and lead youth when they are teen-agers, it will lose them forever.

How?—to more attractive, worldly agents and agencies, to substitutes that supplant the church in priorities on life.

Why?—the church's program is inadequate; the church's members are a weak witness to the world; the church's message is not compelling; because it cannot challenge, it instills indifference.

What happens then?—the individual suffers; the church suffers; the work of God suffers.

"Now or Never" stated positively will mean: If the church reaches and holds youth as teen-agers they will be the intelligent, concentrated, serving congregation of the immediate future.

How?—reach them through an energetic, enthusiastic program; meet their personal needs for guidance, friendship, inspiration; hold them by giving them responsible tasks and assurance of your confidence in them.

Why?—they face temptations and sin, want help; they will be responsive; a right relationship between the individual and God and

the individual and his church will form strong bonds that will hold in times of strain.

What happens then?—youth develops strong character, faith, knowledge, leadership ability, resourceful talents, confidence and Christian love. God and the concerns of his church will be given first place in life.

Give them a chance.

With the above thoughts well in mind, plan a panel discussion with three or four representative leaguers participating. Build the discussion around the outline and use the questions to bring out the teen-agers' attitudes, opinions, and ideas. (See guides, at the end, for members of the forum.)

A. THE CHURCH AND THE INTERMEDIATE

1. Activities and organizations
2. Are they worth it?

Questions:

- a. List the church activities in which you participated during the last five years—that is Luther League, vacation church school, Sunday school, choir.
- b. Did you enjoy these? Why?
- c. Do you spend as much time at church now?
- d. Do school organizations require more of your time now?
- e. What activities will the church offer for you as you grow older?

...outh of Holy Communion Church, Detroit, are attracted by "round-up" in their honor.



B. SPIRITUAL SATISFACTION

1. Worship
2. Education
3. Christian fellowship

Questions:

- a. What does the church offer that you can't get at school or in other organizations?
- b. Do you need worship experiences?
- c. Is Christian education important to you?
- d. Do you study as hard for church school or catechetical class or Luther League as you do for arithmetic and English? Why? Why not?
- e. Have your interest and activities and studies in church made any difference in your life? How? What?
- f. Are you given enough responsibilities in the Luther League? In the congregation?
- g. What does the Luther League offer you?
- h. Do you think most girls and fellows feel close to God? Can you tell by the way they live?

C. RESULTS

1. When the church fails.
2. When youth are won for the church.

Questions:

- a. Who suffers when the church fails to reach youth?
- b. Will the boy or girl who slips away now return later?
- c. How does the Luther League serve the church?
- d. How do Luther Leaguers serve the church?

Guides for panel members

1. Accept your responsibilities. A panel is a cooperative venture. Help it move forward. Contribute your discussion vigorously, clearly, concisely. Try to help the leader keep the discussion balanced, lively, forward-moving.
2. Remain seated, but keep your larger audience in mind. "Speak to the back row."
3. Set an example of careful reflective thinking. State your own viewpoint clearly. Try to put it across so that it will stimulate thinking among the audience. State your conclusions emphatically. Strive for the truth. Be specific.

Guides for panel leader

1. Introduce the panel members; speak of the general plan for the panel (and audience participation, if desired); throw out first question.

2. Ask for statements of experience; opinion. Stress "why" and "how" questions. Do not answer questions—refer them to panel.

3. Interpret certain meanings; bring discussion back to main questions; interrupt long contributions.

4. Summarize the discussion and bring to a conclusion at the proper time.

The program

If it is not out of keeping with the time and the place, devote five to 10 minutes to singing of familiar hymns, particularly of kind of fellowship hymns the group knows. HYMN: "Rally Hymn for Intermediate"

(Tune: "O Zion Haste")

We are the youth, enlisted in his service,
Striving to follow Jesus Christ, our King;
He leads the way, aloft he holds the banner,
Following on our battle cry we sing:

REFRAIN

"Marching with Jesus, onward we go,
Under his banner we'll conquer every foe."

Faith for our shield, undaunted we stand ready.
At his command, go forth unflinching;
Strength comes each day, to cheer each faithful warrior,
Who fighting on, the battle cry we sing.

Temptations strong, beset our youthful army,
The evil one his darts doth round us fling;
Strong in the Lord, we'll ever prove victorious,
When for our battle cry we ever sing.

—MRS. M. HALLER FRISVOLD

(This hymn is available on a single sheet pamphlet from Luther League of America headquarters—price, two cents.)

RESPONSIVE READING:

Leader: We are of the church, her children;
ever, her glory is our pride;

Response: And we will all our lives
endeavor steadfast in her to abide.

Leader: We are guided by the church, all
we would be lost in sin;

Response: Her guiding hand will lead us
search to the Saviour, life to win.

Leader: The Luther League is for the church,
her work to do, her prayers to pray.

Response: And give our time, our gold, our
selves, to speed the gospel on its way.

SPECIAL MUSIC: Solo, duet, choir, etc.

SCRIPTURE: Matthew 5:13-16 (Read by an intermediate)

PRAYER (by an intermediate)

INTRODUCTIONS and statement of purpose by panel

PANEL DISCUSSION

OPEN DISCUSSION

PRAYER

BENEDICTION by a pastor

LUTHER LEAGUE RALLY HYMN



Members of one Luther League mail materials for their church's evangelism program.

God's labor union

BY RAYMOND TIEMEYER

topic for Christian vocation day

Purpose of this topic is to guide leaguers into dedicating their lives in a more complete way to Christ.

The league session will be conducted in the form of a labor union meeting. The leader will serve as chairman. Four

other leaguers will voice "grievances" at the session.

At least a week before the program the leader should contact his helpers and give them copies of what they are to say. They, in turn, should become so familiar with their "grievances" that they can state them convincingly without the use of any notes.

The following hymns may be used at the worship session preceding the "labor union meeting."

● The Rev. Raymond Tiemeyer, Sioux City, Iowa, is a member of the Luther League of America's Christian vocation committee.

"I Need Thee Every Hour" (PSH 236)

"Saviour, Like a Shepherd Lead Us" (PSH 228)

Psalm 1 may be read responsively.

The topic

LEADER: Let us pretend that we are at a meeting of a labor union. God is our union leader and we are the members. This union has been organized to help us stick together as Christians and to have more influence.

(The leader bangs his gavel several times. He then formally calls the meeting to order.)

The meeting will please come to order. We have much to consider. Several of the group have items of business for us to talk about.

(Name of member), I believe you wanted to bring something before the group.

FIRST HELPER: Mr. Chairman, I would like to have our labor union talk about our closed shop. I think we should open our shop to more people and encourage them to take part in our Christian life. I know that they won't just start coming to church on their own. We have to go out and invite them in. Many people think we have a closed shop because we don't invite them to our church. We go out and sell tickets for something at school, but when the church asks us to go out and invite others to worship God we say we are too scared or we have some other small excuse.

I move that we begin inviting more people so they won't think we have a closed shop.

LEADER: Thank you, *(name of person)*. Is there any discussion on how we might do this. *(Leader then guides leaguers in a discussion of ways to interest other youth in the work of the church and the league. At the end of the discussion the leader states:)* It has been moved that we begin inviting more people to share in the Christian life of our church and our league. All in favor say aye. *(Pause for response.)* All opposed say no.

Who would like to speak now? *(Name of leaguer)*, do you have something to say at this time?

SECOND HELPER: Yes, Mr. Chairman. I think we should have a walk-out. Have you ever gone into a restaurant or a barber shop that refused service to Orientals *(or Negroes or whites or Jews)*? Maybe you've seen some signs that say "We reserve the right to refuse service to anyone." Did you know that usually that means that only whites *(or Orientals or Negroes)* are given service there? I believe that the next time we see a business establishment refusing service we should walk out.

LEADER: Thank you, *(name of person)*. Would anyone like to add anything? *(The leader guides the group in a discussion of what would be involved in carrying out the suggestion. At some point in the discussion he should point out to the group that his congregation and his Luther League probably disapprove as much racial discrimination as a business establishment in the area. Are we church members being hypocritical when we condemn business establishments for doing what we practice Sunday after Sunday and week after week? At the conclusion of the discussion the leader says:)* Are you ready to vote? All in favor of walking out say aye. Those opposed say no.

(Name of leaguer), do you want to discuss something at this time?

THIRD HELPER: Yes, Mr. Chairman. I think our local labor union, is too self-centered. We should be concerned about our fellow union members, and others also, around the world.

Recently I read that 90 per cent of the people in the world go to bed hungry every night. Thousands of our fellow Lutherans who became refugees during and after World War II still have no homes and no way to make a living. Millions of Christians today are being persecuted because of their faith. Many of these are youth, like ourselves.

The Lutheran church has provided a way for us to help these people. Through giving clothes to Lutheran World Relief

can provide some warmth for those who otherwise would be forced to wear coats. Through giving money we enable the church to offer help at the places of greatest need.

Mr. Chairman, I move that our league conduct a clothing drive for Lutheran World Relief and that it make a special offering to Lutheran World Action.

LEADER: Thank you, (name of leaguer). Is there any discussion on this motion? (Pause for consideration of how a clothing drive might be conducted.) All those in favor of the motion say aye. Those opposed say no. (If the motion is approved, it should be brought up again at a business meeting of the Lutheran league so that the amount of a contribution to Lutheran World Action can be agreed upon.)

Who would like to speak now? (Name of leaguer), do you have something to say?

FOURTH HELPER: Mr. Chairman, I believe we should renew our contract. I'm sure that God would want us to do better on our part of the contract. Besides our life, our food, and all our possessions, Christ is giving us salvation and the forgiveness of sins. He only asks us to live a thankful life.

I think some of us take too many coffee breaks from this thankful life. Some of us don't even give 10 per cent of our money to the church as an expression of thanks to God. Some of us do not stand up for what we think is right.

I move that we try to carry out our part of the contract.

LEADER: Is there any discussion on how we might do this? (Pause for discussion.) All in favor say aye. All opposed say no.

As your chairman, I would now like to bring up one grievance. I think we should increase our hours. We should serve Christ 168 hours each week. If we are asleep, we should be sleeping to gain strength to serve Christ. If we are studying, it should be for Christ. If we are playing a game it should be played as he would have us play it. We should give our every minute to serving him better.

Let us stand for prayer.

Gracious Father, we thank thee that we have the privilege of living and laboring for thee. Help us to overcome our selfishness and to give ourselves completely to the carrying out of thy will. In the name of Jesus Christ our Saviour. Amen.

Additional materials for the celebration of

Christian Vocation Day—May 1

will appear in the April issue of

Luther Life

Subscribe now to avoid missing these helps.

when does one succeed?

BY CHARLES L. STRUBB

Christian standards for measuring life

Outline of the program

OPENING HYMN: "May We Thy Precepts,
Lord Fulfill" (CYH 206—CSB 269)

OPENING PRAYER:

Bless O Lord, our league this day! Thou has set a pattern for us to follow in our Lord Jesus Christ. We pray that we may follow him in our league work, and also in our personal lives. Be thou with us as we meet in thy Name, that those things which we hear, we see, we do, and we say might be according to thy divine will. In the name of our Lord Jesus Christ we pray. Amen.

RESPONSIVE READING: Psalm 95 (CYH 351—CSB 187)

SCRIPTURE LESSONS: Mark 9:33-36; Acts 10:35; Romans 12:21, Philippians 4:8, 11-13.

HYMN: "Teach Me My God and King" (CYH 217—CSB 262)

TOPIC: "When Does One Succeed?"

DISCUSSION QUESTIONS

TRUE-FALSE TEST

CLOSING THOUGHT: Use hymn 300, in the *Christian Youth Hymnal* reading all verses.

CLOSING PRAYER:

O Lord, grant unto each one of us our measure of success. Bless us on each of our undertakings that it might be brought to a successful conclusion. We pray for success, heavenly Father, but not at the expense of any one else. Help us to make our victories according to thy will, so that success for us is glory to thee. We pray through Jesus Christ our Lord. Amen.

HYMN: "Lord Speak To Me That I May Speak" (CYH 260—CSB 212)

To the leader

Construct a ladder out of cardboard, or some other very stiff material, so that it will stand up. Make it large enough so that it can be seen by all of the leaguers from where you will give the topic. Some of you clever leaguers might want to make a ladder out of wood. Or, if you have a parakeet, perhaps he has a ladder you can borrow for one evening! When you get your ladder made, print the words "ladder of" on one of the uprights, and "Success" on the other. This ladder will be used to illustrate your whole topic.

It will be better if you have a minimum of eight rungs on the ladder, because of the next step. Take some small slips of paper, and print on each of them one of the parts of suc-

cess as are mentioned under "What is success" in the topic. At the proper time, when the parts are named, take them and pin them with a thumb tack or straight pin to the rungs of the ladder—one slip of paper to each rung. The idea is that all of these things go to make up success. But, the main idea of the topic is that a set of Christian standards is necessary for the person to reach the top of the ladder of real success.

So, if possible, have a larger piece of paper upon which you write "The Christian Standard of Success." This will be pinned on the very top rung. A little illustration such as this will help the leaguers understand how to measure success.

The Topic

Usually we look around us at the very prosperous looking people and we say, "They are successful. They have large automobiles, and large homes, and a large bank account. That is real success!"

Most of us want the same things: The new car, the home, and the money. We like the fine clothes that these people wear, and we would like to have some, too. We go into their homes and they have everything that their money can buy. All of the popular gadgets are in the kitchen. There is at least one television in the home. A radio is in every room. The house is a dream! We sigh, and say, "Oh, to be so successful!"

In this way, we base our standards of success upon what an individual owns.

Purpose of the topic

1. To define what real success is.
2. To give the Christian standards of success.
3. To show how to measure one's own success.

he successful man has much, while those who are unsuccessful have very little. But for some reason, that doesn't sound right. It would seem that God favors some people more than others. He likes the rich people, and he lets the poor people alone! We know that is not true!

Then, what is success?

That is a fair question. Success is something, and it must be measureable. We use the standards of things, money, prosperity, position, and fame as standards of success. (*At this point pin the slips of paper with the tags: THINGS, MONEY, PROSPERITY, POSITION, and FAME on the rungs of the ladder.*) We will let this ladder stand for the ladder of success. Just how important each of these steps is depends on the individual. Which one comes first and which last is also up to us. We say that when a person is successful, he has the highest, the best, or the most of something. So, if a man has a large business, and has many people working for him—he is successful. If a movie actor plays in more plays than the rest of them, and is liked more than the others—he is successful. Perhaps you have some other words that should be tacked onto the ladder of success. (*Here a pause for some one to answer. Have some extra slips of paper and a pencil or crayon handy so that you can print their suggestions on the paper and tack them on the ladder.*)

Those people who have the things we have mentioned have, in a way, reached a "measure" of success. But, we have to ask the questions, what about the people who do not have all those things, but who insist that they are successful, also?

Using the standards we have on the ladder of success, Jesus was not very successful! He was poor, not famous at all, had no possessions of his own, and was crucified in a most humiliating way on the cross.

Martin Luther was not successful either! His fame was among only a few. He was poor. He had very little of his

own. His position was lowly.

Then, there is Kagawa, the Japanese preacher and teacher. He started out a rather wealthy person. But when he became a Christian, his family disowned him, and he was made poor. He was detested by his own people. He had nothing! He must not have been very successful.

There are other persons, such as Albert Schweitzer, who had everything. He had a brilliant career as the world's best organist. He had money and fame! Suddenly he gave up his career and studied medicine. From there he went to Africa to become a missionary. He left his success behind, didn't he? He climbed down the ladder of success rather than climbing up.

So, we should come to a definition of success. Success is starting from where you are, and acquiring, or reaching a desired goal. That is a fine definition, but there is something lacking. For instance, a criminal could be a success by robbing a store, and not being caught. We would not consider that as being "successful!"

Yes, there is something missing, and that is a standard by which we can actually measure success. The criminal has a set of standards that most of the people of our town would not agree with. Because they don't agree, they build jails in which to house the criminals when they are caught.

We can define success by saying that it is starting from where you are, and acquiring or reaching a goal that is set by a high standard.

When are you successful?

Since we are Christians, we have a standard prepared for us through Jesus Christ, our Lord. Success to Jesus was doing the will of his Father! His Father was his standard, and he followed him in everything.

Looking back on Luther, Kagawa, and Schweitzer, we can see that they too followed the will of God. They measured their success by the standard of doing the will of God.

Success to these men was not having all of the luxuries of the world. It was in doing something for the kingdom of God. If we measure success in this way, how successful were Jesus, Luther, Kagawa, and Schweitzer? From where they started, they had made a grand success out of their lives!

Where can I use my success?

If by success you mean measuring your life according to God's standards, then there are many places where we can be successful. One place is in the power of our influence. We should never underestimate this power. People do look at us and think about our actions and our words.

One verse of scripture that has raised many a person to success, and given hope of success when only defeat could be seen, is written in Philippians 4:13: "I can do all things in him who strengthens me." That is a standard for our success! That is a standard for victory in everything that we do! Because, if we hold to that principle, we will always be working for the will of God!

There is a story about a man and his family whom people said would never have anything. The man worked day and night, bringing home his money. Then he spent it right away. But he didn't spend it on himself. He found out about every needy family for miles around. After working all day, he would buy food and clothing and medicine and other necessities and take them to those who had need. People pitied the wife who worked equally hard in trying to keep their family together. The family always seemed to have plenty of food, and enough clothing. The house was very modest, but extremely clean.

One day a man said to this hard-working fellow, "Joe, aren't you ever going to amount to anything? Aren't you trying to make a success in life?"

Joe replied, "Success? I am a success! I have helped to feed and to clothe all of the poor and needy people of this community! Think of it, there isn't a family for miles around who won't have

a warm house and a warm supper tonight! Success? I am a success! I am bound to be for I am doing what my Saviour commanded!"

(A note to the one who will present the topic: Please do not read this topic. It is written in full so that the whole story might be told. You will want to add to this and perhaps put in some illustrations of your own. These are just ideas.)

Things to do this week

Since every one likes to be a success, pass around a single sheet of paper, and let each person put his name, and some project that he will try to complete during the week. Accomplishing small things, week by week, larger problems are easier.

At your next league meeting, read the name, and the project, and have a report from each one on how the project was carried out. Some suggested projects: Help in the church; read the Bible every day; have home devotions every day; raise grades in school. Success is based on the fulfilling of many small tasks which are usually thought of as unimportant.

Something to talk about

1. Tell who is the most successful person you know. Why do you think so?
2. What are some of the directives given to us by God, such as the Ten Commandments, that would help us be a Christian success?
3. Is the person who seems to be "on the top of the heap" always the most successful?
4. Successful people usually are good leaders. Can we be successful as followers?
5. Can you name some causes for failure? Dishonesty, for instance, is one.

True and false

1. There is no opportunity for success in the world, since all of the high positions are taken.
 2. Success is based entirely upon one's opportunities and luck.
 3. Many very intelligent people are not successful.
 4. Success depends on the certain people you know.
 5. Christian standards are great assistance in helping us reach success.
- (You may discuss any of the above after they have been answered true or false).*

What Can I Do Best?

BY CHARLES J. DION

Help in the choosing of a life work



Ralph argued that every sincere Christian gives his life for full-time church work.

To the leader

At least two weeks before the session, read over the entire topic several times so that you know it well and can start collecting ideas about how to make it interesting.

At least one week before the meeting, select two good speakers to take the sides of Ralph and Jim in the debate. If they are qualified, encourage them to learn the arguments so thoroughly that they can present them without notes. If your helpers are willing only to read the two sides of the debate, make sure they have studied their parts well enough to read convincingly. Also ask the pastor or a vocational guidance teacher to come to the meeting and lead a discussion concerning the choice of a career after the debate.

At least two days before the meeting, go over the entire session in detail with your two helpers. You should make the introductory statement down to "Ralph's side."

At the meeting, let the leaguers vote on their choice of winner. Encourage them to state their reasons for their decision.

Worship outline

OPENING THOUGHT

Who answers Christ's insistent call
Must give himself, his life, his all,
Without one backward look!
Who sets his hand unto the plow
And glances back with anxious brow
His call hath mistook.

Purpose of the session

- ★ To give young people guides and principles for choosing their life work and to challenge them to consider full-time church work as a career.

Christ claims him wholly for his own,
He must be Christ's, and Christ's, alone!
(*Oxenham*)

HYMN: "My Faith Looks Up to Thee"

SCRIPTURE: Matt. 25: 14-29; Romans 12: 1-8.

PSALM 1

PRAYER

Lord God, help us to express thy gospel wherever we are, whatever we do, however we serve. Help us to plan our work, and then work our plan. May we look at life not as a vacation, but as a vocation, a calling from thee. In Jesus' name. Amen.

HYMN: "Jesus Calls Us O'er the Tumult"

TOPIC

HYMN: "Beautiful Saviour"

CLOSING THOUGHT

I'd like to think when life is done
That I had filled a needed post;
That here and there I'd paid my fare
With more than idle talk and boast;
That I had taken gifts divine,
The breath of God, and life so fine,
And tried to use them, now and then
In service to my fellow men.

(*Edgar Guest*)

Things to do

1. Make vocational scrap books—each leaguer saving articles and pictures in one field of work.

2. Order a "This Is Christian Vocation" packet from the Luther League of America. Price: 25c. The packet contains leaflets pertaining to different types of Christian service.

3. Ask representatives of various occupations in your city or congregation to speak to your youth group.

4. Make a "man-on-the-street" survey, asking people how they chose their life work, and if they'd choose it again if they had a chance to live their life over again.

Discussion questions

1. Are certain occupations more important than others?

2. What other compensations for working are to be considered besides that of the pay check?

3. Why does our society offer bigger salaries to certain occupations (movie stars, big-league ball players, etc.)?

4. Do you think most people chose their jobs and are happy in them? Or did they take whatever came along?

5. How big a part should the wishes of your parents play in the choosing of your life's work?

The topic

The youth room of Christ Church buzzed with excitement as the teen-agers gathered for their weekly Luther League meeting.

"I wouldn't have missed this for anything!" Bob Johnson, treasurer of the league, said to Dick Dunlap, his guest of the evening. "Ralph Kellog's been away studying at Martin Luther College this last year, and he feels that God has called him to be a minister. But even when he's written a letter home or come back visiting, he's said that most of our church members are not true Christians. He claims that if a person is really sincere about doing God's will and serving him *first* of all, he has to go into some form of full-time church work!"

"Well, what's so exciting about that?" said Dick. "Seems to me he's entitled to his viewpoint if that's what he really believes!"

"Yeah, I know," said Bob, "but the blunt way he's gone about announcing it has made a lot of people sort of unhappy. His girl friend gave him the air because he had the nerve to ask her if she weren't really a Christian. His old Sunday school teachers and Luther League pals wondered why he had to go away to college to 'get religion', as if our church weren't good enough for him. Even our pastor's been a little disturbed by his attitude.

"And tonight's meeting is the payoff. Jim Smith, the new coach in our junior high school, teaches Sunday school in our church, and he feels that Ralph's charges have been sort of a slap in the face to fellows like himself, who are trying to serve God, yet aren't in the ministry. He's challenged Ralph to visit our league tonight and debate this subject. Ralph is supposed to argue that full-time church service is compulsory for every consecrated Christian. Jim will try to prove the opposite—that God needs Christians laymen in his world, too, and that every honest job is worthy. I'm really anxious to hear it, because I'm not sure just what I believe. Every year at school I'm told I'd better make up my mind pretty quick.

I want to begin selecting the right subjects and courses to prepare for my life's work. So far, I've just been drifting, hoping something will turn up. Seems to me our choice of a life-time job is just about as important a decision as you'll ever make. It'd better be right because you're stuck with it an awful long time!"

The two boys took seats in the back of the room, joined in the opening devotional, voted 'yes' on the question of having a joint roller-skating party with another league, and fidgeted through the rest of the business meeting, waiting for the fun to start. Finally, the program chairman welcomed the unusually large turnout of leaguers and visitors, said a few words about the Christian vocation really soon to be held, and called on Ralph Kellog, the first speaker in the debate scheduled as the evening program.

Ralph's side

Ralph was tall and thin, sandy-haired and sharp featured. He seemed a little self-conscious and nervous as he began.

"Leaguers," he said, "I think I owe you an apology first of all for some of the childish things I've said and done. I've been judging you and questioning your Christian faith and sincerity, and I've had no right to. I had a long talk with Pastor this afternoon, and he straightened me out on a lot of things.

"I guess what happened to me at college seemed so wonderful and unusual that I tried to make it apply to everybody. I really came to know Christ and turn my life over to him during this past year. Somehow, I'd missed that in confirmation years when I should have discovered it. But as Pastor pointed out, all my early training—Mother's prayers, Sunday school lessons, catechetical classes, and Luther League—all these prepared the way and laid the ground work for just that right moment in my life when

I was ready for God's call. Some get that earlier in life, some later.

"But I still stand back of my chief argument in this debate—that if we really obey the first commandment, and worship nothing in life more than God, then he must have *first* claim on our time, talents, and treasure. If we're Christians and love God with all our hearts, souls, minds, and strength, then it's got to show by the way we invest the one big chunk of time given to each of us—our LIFE! How can we look at all the crying need in our world—the millions who've never heard the gospel, the social evils, the race problems, the indifference to religion—and then say, 'Let George do it! Sure, I know we need ministers, but it's not for little me. Here am I, Lord, send somebody else!'

"Up in our church, I've sat and stared through many a service at our servicemen's flag, with 60 or 70 blue stars on it, and a few gold ones. We've had that many young men proud and happy to give their lives for their country, if needed. But over on the other wall, our Christian flag has had one little blue cross on it. One fellow from our church has gone into full-time work, in all the years this congregation has been here. What's wrong?

"I have friends who attend another church college, a school run by a group that we consider a small, radical sect among American churches. They tell me that 90 per cent of their graduates become missionaries for their faith, and they have to give at least one full year of service free of charge before they are ordained. Why can't we do that? Our church offers scholarships and does everything it can to make seminary training as economical as possible, and still we can't interest many young people in preparing for a life of service to the church.

"When we had careers day in our high school, we had 25 or 30 outstanding leaders from all professions and walks of life come and tell us about their field and invite us to choose that as our work.

● The Rev. Charles J. Dion recently became pastor of Holy Trinity Church, Mercer Island, Wash.

Lawyers were there, doctors, teachers, scientists, businessmen, bankers. But was there a minister included? No sir, there was not! And the more I think about it, the more it burns me up. Every job was supposed to be important except the one I would consider among the most important!

"Since making my own decision, I've asked other young people everywhere I go why they're *not* planning to enter full-time church-work, and I usually get one of these five answers:

1. The schooling required is too lengthy and difficult.

2. It offers too little pay—there's no future in it.

3. Its too hard to please all people—your life isn't your own.

4. Church work seems to be a dull, unexciting, uninteresting routine.

5. I'm not cut-out for the ministry—I'm not qualified.

Examine these objections a moment. Except for the last one, where a person might sincerely feel that he doesn't have the talents and abilities required, there doesn't seem to me to be an honest reason in the bunch! Look at our own pastor and other ministers you know. Do they seem to be bored with their jobs, or hurt by too much schooling, or starving to death, or hating people because they're too hard to get along with? I guess not. Seems to me they're some of the happiest and most satisfied people I know.

"Sure, I know we couldn't operate our churches if we were all ministers, trying to crowd into the pulpit. We need laymen, too. But I'm talking to you privileged Christian leaders. If you have only one life to live, doesn't it seem as though you could do more for God by giving him full-time service, than by trying to squeeze in a few extra activities for him after you've spent eight or 10 hours a day earning your living?

"Well, I've rambled on longer than I intended to. I want to close by asking you to think over this quotation, which has meant a lot to me: "Eleven of our Lord's disciples were full-time missionaries; the 12th was a traitor!" "

Ralph sat down and the room was painfully quiet. Many of the leaguers had been moved by his obvious sincerity but they didn't know whether to applaud or not. Before they could decide, their popular coach, Jim Smith, rose to his feet.

Coach Jim's side

"I can't tell you," he said, "how sweet it is to be here tonight, if for no other reason than because I've gotten to know this fellow Ralph Kellog a lot better. He really took the wind out of my sails when he restated his position on this matter of who is or who isn't a Christian. I had a fiery 'dressing-room talk' ready to tear into that question. Now it's a dead issue. We're on the same side of the fence. Guess I'm facing a pretty tricky debate and a cracking good preacher some day too!

"It wasn't too many years ago, Ralph, that I was saying just about what you said tonight, only I didn't say it as well. I saw the need, and the apparent indifference of my church-going pals, and it bothered me. I waited for God's call to wallop me over the head, like a bolt from the blue. But as I grew older, I realized that the big decision for each of us is that of being a Christian—of offering our life to God to work in his kingdom. The secondary decision was the choice of particular department or work-place in that kingdom. And that hinged on the question, 'What can I do best?'

"I pondered over the story of the talents in Matthew 25:14-29, and the description of the various gifts given by God to different people in Romans 12:1-8, and I decided then and there that no one job is more important or blessed than another. God can and does use each and every calling in his plan. Without farmers we couldn't eat. Without doctors we couldn't stay well. Without teachers we'd be ignorant, etc.

"I looked at myself and my great love of athletics—my desire to add to people's happiness with good sports and exciting competition to—build strong bodies, clean minds, and good morals and character for young boys. I said to myself

Jim, you'll be a lot more at home, and can do a lot more good, in a sweat shirt than in a clerical collar.' So here I am, and I love it. And I try to make my coaching talks just as much instruction in right living as my Sunday school teaching.

"The other night, while thinking about this debate, I made a hurried list of some of the main areas of work that God needs in his program. I'd like to have you take copies of it home and study it. Somewhere in his kingdom God has a job for you to do.

SPREADING KNOWLEDGE

Teacher, author, newspaperman, radio or TV work, librarian, translator, school administrator, research scholar.

RELIEVING SUFFERING

Doctor, dentist, nurse, research scientist, YMCA or YWCA worker, Red Cross worker, social worker, United Nations staff member.

SUPPLYING NECESSITIES OF LIFE

Grocer, butcher, rancher, farmer, barber, baker, tailor, shoemaker, salesman, communication worker, electrician, plumber, clerk, banker, typist, stenographer.

DISCOVERING THE SECRETS OF NATURE

Physicist, chemist, geologist, astronomer, marine life scholar, nature student and lecturer, forest ranger, conservation department staff member.

CREATING BEAUTY

Artist, singer, actor, interior decorator, landscaping, engineer, designer, architect, commercial art.

LEADERSHIP IN GOVERNMENT

Alderman, mayor, congressman, senator; city-county-state-national offices.

WORKING FOR THE CHURCH

Missionary, minister, parish worker, deaconess, medical missionary or nurse; social work, home missionary, church administration, youth work, church college administration, religious radio and TV, production of church literature, ministry of church music.

"Read about those fields in which you're interested. Get acquainted with people already in them—discuss their good and bad points. Take aptitude tests

to help guide you. Then ask yourself these four questions:

"1. What am I interested in and what do I really enjoy doing?

"2. Where do my talents and abilities seem to place me?

"3. Where are the needs and opportunities the greatest?

"4. What is God's will for my life?

"Don't get discouraged if you can't seem to make up your mind as easily as some of your friends. Vocationally speaking, not all young people mature at the same age. Some know definitely what they want to be when they're only 10 years old. Others still don't know at 13 or 16 or 18 or 20. But if you'll follow the suggestions I've outlined, and study these questions thoroughly, I know God will lead you to the right answer, just as he led me!"

As Jim passed out copies of his suggestions, Ralph got to his feet once more and said quietly, "Leaguers, there's no question about who won this debate. After talking to Pastor today, I knew I was wrong. Even though God has directed me towards the ministry, he needs Christian young people in many jobs and vocations. I went through with this debate because it was too late to back out, but I join you in voting for Jim as the winner. He's got the right viewpoint!"

It was a generous gesture and the leaguers applauded him for it. But Ralph never knew that that night, in the back of the youth room, a young visitor named Dick Dunlap was stirred by his fiery speech and liked the sense of his arguments. And when the lights were dimmed, and the group gathered around the fireplace for their closing prayers, this young man felt God's call and 'tap on the shoulder' and in his heart he prayed, "Lord, if you can use me, I'll be happy to be the second blue cross on that Christian flag up in church!"

● ● ●
● Prayer is not overcoming God's reluctance. It is taking hold of God's willingness. . . . Prayer does not change God, but it does change us.

—Norma Sharer, 13-year-old quoted by Howard Whitman.

shortage of top-notch workers

is crippling

the church has an opportunity for you

The leader can begin the topic by asking the group to imagine that he has mailed letters to several people weeks ago in preparation for this topic. Each of the people is in full-time church work. Each was asked various questions about this work. Five letters have come back. All will be read at the meeting. Each letter can be discussed after it is read. (The leader can change the name in the salutation to his own name.)

Letter from a minister

DEAR JIM:

You asked me to write you something about the ministry. This makes me very happy because I am having a wonderful time of it in this two-year-old mission church in California.

There is never a dull moment here. Think of 500 new homes and ours the only church! A few months ago we moved into our new church building. Everybody thinks it is beautiful. It was a great joy to plan it and build it and now to worship in it.

Of course, the important thing is not the building, but the people. What problems people get into, and how we all

by robert w. stackel

★ The aim of this topic is to turn more young people to think of offering their life to Christ in some kind of full-time church work.

eed the Lord Jesus Christ to work out our problems! This is what brings a pastor such satisfaction in the ministry. He is always helping people to Christ. What is more important in all the world than that?

If somebody had told me when I was 4 years old that I was going to be a pastor, I wouldn't have believed him. I thought you had to have some kind of vision in which God called you to the ministry. But I came to understand that God has different ways of calling us. If we feel him tugging at our heart, that can be his call. I felt his tug more and more as I went through four years of college and three years of seminary in studying for the ministry.

Have you ever thought how many different fields of work are open to a pastor? He can be a military chaplain, a hospital chaplain, a prison chaplain, a college or seminary professor, a foreign missionary, a pastor to college students, a writer or editor, a producer of radio and television programs, and many other things. Even pastors of congregations serve different kinds of churches—country churches, city churches, village churches, large churches, small churches, old churches, new churches.

There may be some boy in your group now whose heart God is beginning to draw to thoughts of the Christian ministry. There may be some girl in your group who will someday have the opportunity of marrying a pastor. If I had a hundred lives to live, I would choose the ministry for every one of them. It holds a happiness that I can't describe.

God needs many pastors with true hearts and strong faith. Wouldn't it be wonderful if one of them could come from your league?

Yours with this hope,

PASTOR HERMANN HATTER

● The Rev. Robert W. Stackel is pastor of First English Church, Pittsburgh, Pa.

Questions: 1. What things that a pastor does would be apt to bring him the deepest satisfaction? 2. A pastor cannot hope to get rich from his work. Why are riches dangerous for the Christian? In what ways can a pastor be rich inside?

Letter from a doctor

DEAR JIM:

Being a doctor on a mission field in India is busy work, but I must take time to answer your letter because there may be some future missionaries in your group.

I wish your group could spend a day in our hospital. You would see how many different diseases we treat, some of them unknown in America. You would see how thankful these Indian patients are. You would also see how we need more missionary doctors and nurses.

Of course, our mission is much bigger than a hospital. These days the mission fields need pastors, teachers, doctors, dentists, nurses, agricultural experts, social workers, business men, radio and TV experts, and many other kinds of workers. I read recently that a businessman went to be the business manager of our Liberia mission. There's a place for almost any kind of a trained graduate worker overseas for Christ.

But say, the need is immediate. China is already closed to missionaries. India is hesitating. Who knows how long Japan will be open? There will always be a need for missionaries, but it's now that the crisis is upon us. There are never enough women volunteers.

Do you remember Paul's vision of the man in his dream saying, "Come over into Macedonia and help us"? That's the way it is still today. Now I must rush over to the clinic for the blind, and then visit the patients in the wards, and then be on call in the maternity ward tonight. If you discover any missionary recruits in your league, let me know. They have the greatest Christian adventure of all ahead of them.

Your friend in India,

DR. HENRY STOLE

What do you know?

1. A missionary to Japan comes home on furlough every:
(a) 10 years (b) 4 years (c) 7 years
2. The most important quality needed in a Christian social worker is:
(a) patience (b) love (c) humor
3. The biggest difficulty in getting more full-time church workers centers around:
(a) consecration (b) money (c) scholarships
4. The average pastor from kindergarten to seminary graduation studies:
(a) 15 years (b) 20 years (c) 25 years
5. The greatest satisfaction of the Christian pastor is his:
(a) salary (b) friendships (c) service
6. The book a Christian worker gets to know best is his:
(a) checkbook (b) hymnbook (c) Bible
7. Jesus promised to all Christian workers:
(a) joy (b) fame (c) riches
8. Albert Schweitzer is a:
(a) scientist (b) missionary (c) editor
9. Compared with other work in the world, opportunities for church workers are:
(a) more numerous (b) scarce (c) the same
10. The quality needed especially in a religious education director is:
(a) wit (b) faith (c) understanding

CORRECT ANSWERS: 1. (c) 2. (b) 3. (a) 4. (b) 5. (c) 6. (c) 7. (a)
8. (b) 9. (a) 10. (b)

Questions: 1. What things does a missionary give up? 2. What joys does he find that are not to be found staying home? 3. Why will there always be a need for missionaries?

Letter from an educator

DEAR JIM:

You wrote and asked me about my position as director of religious education in this city church. Let me tell you about yesterday, which was an average day.

In the morning I planned for the vacation church school, lining up the courses and getting some teachers. I also studied the June topics of the Luther Leagues to help the advisors prepare better meetings.

At noon the Sunday school superintendent, the pastor, and I had lunch together to talk over the summer program of the Sunday school. We planned some special surprises to keep the interest high.

In the afternoon I called on half a dozen homes where we have certain problems with Sunday school students. At the last home I was invited to stay for supper, and we had a jolly time singing around the piano and swapping stories. In the evening we had a rehearsal for the Children's Day pageant to be presented in the church.

A busy day? All the days are busy. There is so much work to be done for Christ that the days aren't long enough. When you add the week-day religious education school, the leadership training school, the youth program in the congregation, and many other things to that average day, it keeps me humping.

But I get the biggest kick out of it! I love children and young people. That's why I chose this work for our Lord. Would you believe it—it's harder for a church to get a religious education director than to get a pastor? There aren't

nough of us. Most directors are women. A good director will never be without a job.

Tell your girls it only takes two years of graduate study after college to qualify. I hope someone in your League will take this to heart.

Working for Christ with you,

MISS GEORGIA RAWLINS

Questions: 1. What qualities would help make the best kind of a director of religious education? 2. How is a church with such a director apt to be stronger?

Letter from social worker

DEAR JIM:

I agree with you that most people don't know as much about the work of Christian social workers as they do about other types of full-time church work. Let's hope this letter helps your league.

Right now I am working on an interesting case. An unmarried mother has given her baby to our Lutheran agency for adoption. We have a long list of married couples wanting a baby to adopt. This particular baby is a dear. Into which home shall it be placed?

A long study is required. First the baby is studied in a temporary home under all kinds of physical and mental tests. The baby's true parents are studied as far as possible. The homes wanting babies are studied. Finally the home is chosen which best suits the baby's background and development. You should see how delighted a husband and wife are to receive such a baby into their home.

This is only one part of our work. We help children whose parents don't care for them, or can't. We try to mend broken homes. We advise people about their problems. We arrange for needy families to get aid. And in every case we bring Jesus into the problem, because he must be at the heart of things if there is to be happiness and peace.

There are never enough of us social workers. I could get a job in a dozen places tomorrow. We have to go through college and then get a master's degree in

social work, meaning about two more years.

Jesus was a social worker. We try to do today what he did then. It's a big field, and we could use some of your girls. If they love people, and if they love Jesus, they can consider it. It beats many other jobs. I know for deep Christian happiness. How about it? The line forms on the right.

Christ's humble servant,

MISS JENNIE HAVERSTROM

Questions: 1. Why do more girls become office secretaries than social workers? 2. What qualities would be important in a Christian social worker? 3. When you learn that there are only about 600 such social workers for the church in the United States, what is your reaction?

Worship suggestions

CALL TO WORSHIP: Psalm 95:1, 2.

HYMNS:

"Take my life, and let it be" 249 CYH; 278 PSH

"The Son of God goes forth to war" 219 CYH; 291 PSH

"I love Thy Zion, Lord" 152 CYH; 131 PSH

"Christ for the world we sing" 278 CYH; 164 PSH

SCRIPTURE: Romans 10:10-17

PSALM 67

PRAYER: No. 61 CYH or No. 49 PSH

Daily Bible readings

Monday—Matthew 9:35-38

Tuesday—John 4:31-38

Wednesday—Acts 16:9-15

Thursday—Luke 9:57-62

Friday—Matthew 28:16-20

Saturday—Matthew 19:27-30

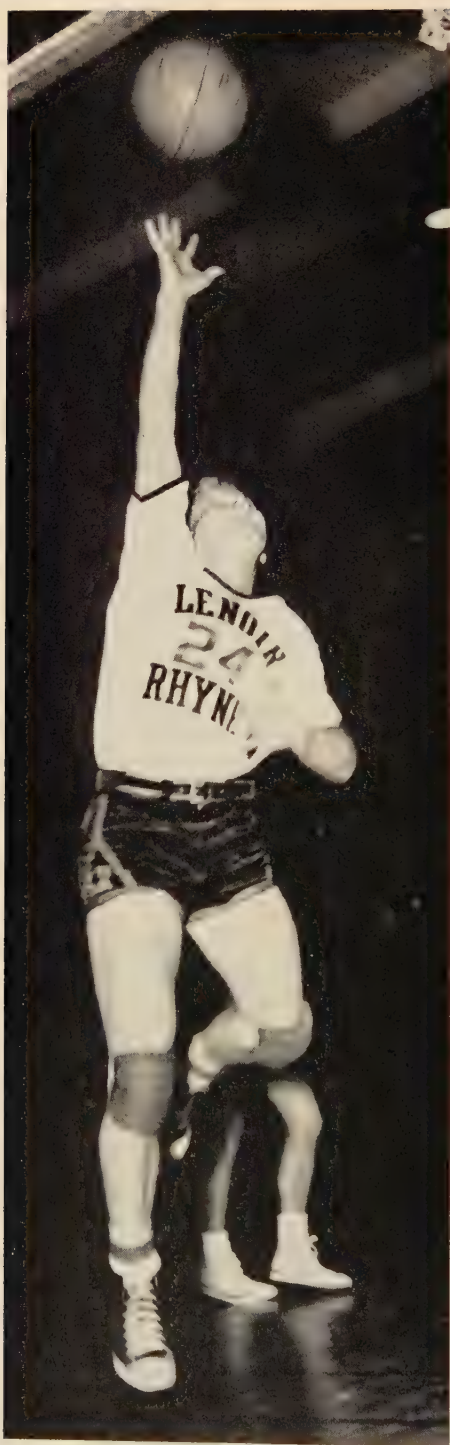
Sunday—Isaiah 6:1-8

Things to do

Build a blackboard list of all the different kinds of positions open in church work these days.

Try and find out what fields of work are overcrowded now and what fields of work are undermanned.

Assemble a list of famous people in full-time Christian work—missionaries, ministers, musicians, etc.



Varsity players coordinate so smoothly that spectators often forget the years of practice that are behind every bodily movement.

are you th

BY ELSIE FAGERLIN

no one was born wo
physically or social

Hints to the leader

You are the craftsman who will fashion a program of good or poor value. You have the tools to work with: The topic, the worship service, the Bible and hymnal. You have helpers ready to assist you if you call on them and guide them.

Follow the blueprint carefully and you will succeed in building a program that may be a good shelter for boys and girls who feel life is a bit too stormy during the period between childhood and adulthood.

Select helpers to read the scripture and the various sections of the topic (for example, "How you Grew," "How you are growing," "Into the Future"). If you feel the scripture passage is too long, tell it in your own words or ask your assistant to tell how the king of Babylon besieged Jerusalem and selected some of the best young men to be trained in his palace. (This story you will find in the first seven verses.) Read verses eight through 17 aloud. Use the Revised Standard Version of the Bible for clearer understanding and easier reading.

Service of worship

HYMN 233 CYH "Thou Lord of Life, Ours Saving Health"

CALL TO WORSHIP: Psalm 103:1-5 (group standing)

SCRIPTURE: Daniel 1:1-17

PRAYER

Holy Lord Jesus, who in thy great and loving purpose dost depend upon us to be thy messengers of thy salvation, truth and grace. So possess our hearts and minds, and inspire

umsy one?

usted—either

our speech and acts, that wherever we are, whatever we do, we may so work and live, that all about us may see and know Thee and desire to be thine; through thy mercy, O our God. Amen.

HYMN 234 CYH "We Would Be Building; Temples Still Undone"

Added suggestions

The group may hesitate to ask questions, so why not arrange for a question box into which questions may be placed before and during the meeting. If possible, invite a doctor, nurse or youth leader to answer the questions and add to the discussion. The school nurse would be an excellent resource person to invite.

You may wish to present a panel discussion by a doctor, one or more parents, a college student, the pastor. You may suggest a subject for discussion such as "What I Learned About Growing Up," or "Things I Did When I Was Growing Up That I'd Do Differently."

If you do invite guests, don't forget to:

1. Be specific about the time, place, topic of the meeting.
2. Make your guests feel welcome.
3. Start the meeting on time.
4. Offer transportation if possible.
5. Introduce guests with correct names and titles.
6. Thank them both at the meeting and by note afterward.

Suggested Bible readings

Well begun is half done. But you won't want the job half done, so don't stop with tonight's discussion. Encourage the group to

think at home about improvements they can make in their lives. Make lists of the following Bible passages which may be used for daily reading and hand them out after the meeting.

Ask if anyone else wishes to suggest other passages which are helpful to young people. Read about the lives of young men of the Bible and other books which will inspire and teach boys and girls.

Psalm 1—The way of the righteous.

James 5:13-16—Pray for one another.

Romans 12:1-3—A living sacrifice.

Luke 2:41-52—In favor with God and man.

Matthew 9:27-31—According to your faith.

I Samuel 3:1-10—Speak, Lord, for thy servant heareth.

Proverbs 22:1-6—Train up a child.

The Topic

Probably no phrase is endured more often by teen agers than, "My, how you've grown." The trouble is that it's usually followed by a few choice anecdotes from Great Aunt Hattie such as, "Do you remember how he used to wiggle his toes when I bathed him?"

Then Uncle Henry booms, "Never thought a skinny little kid like you could group up to throw a football across the front sidewalk."

But you probably feel better about the coach's exclamation, "How you've grown! Let's try you at center this season."

That puts a different light on the whole problem of growing up. True, there are some awkward moments. Not only do

What is your aim?

Everybody knows the story of the ugly duckling who turned into a beautiful swan. Do you suppose the swan ever thought about those unhappy duckling days? Maybe if he had had someone to share them with him, they wouldn't have seemed so tough.

A person with a problem usually feels better if he shares it with someone else. This discussion on the problems and pitfalls of growing up should help Luther leaguers to face this stage of growth with a new sense of assurance and poise.

people make embarrassing remarks, but your feet and hands sometimes seem like the oversized models worn by clowns. Just when you're all set to make a motion, your voice cracks—and so does your poise.

"Why does this have to happen to me?" you groan.

It doesn't help much to be assured by parents, teachers, or even older pals that you are just "going through a phase." Teething is just a phase for babies, but if they could talk they'd tell you it hurts. Come to think of it, they can let you know it hurts without being able to talk! Maybe you can learn a lesson from those crying babies. Instead of keeping your feelings all bottled up, uncork them. Tonight is a good time to do so.

When you begin to discover that other boys and girls your age feel the same way as you do and have some of the same problems, you will not only begin to feel better, but may even enjoy that mysterious phase known as "growing up."

This is your life

No doubt you've seen the television program on which the master of ceremonies picks someone from the audience and startles him or her with the announcement "This is *your* life!" Then the program proceeds to reveal to the audience the life story of the guest of honor—his past, present, and future.

In order to realize how you grew, how you are growing, and what you can expect in the future, listen to a thumbnail sketch of your past, present, and future.

How you grew

Unfortunately, everyone can't say like Topsy that they "jes' grow'd." Growing is not such a smooth nor easy process. You might divide the history of physical growth into four stages and describe them as follows:

I—First three or four years—fast.

II—For several years (5-10)—slow and even.

III—For few years (10-16)—rapid.

IV—Most of your life—slows down until growth stops.

● Elsie Fagerlin is wife of the Rev. Carl W. Fagerlin, pastor of St. John's Church, Mound, Minn.

However, if each one in the room were to check his individual growth with this outline, he might find his story quite different. If you check the pictures in the family album, you realize how much you changed from one year to the next. Even when you look at a picture that was taken only a year or two ago, you think you looked pretty young and childish. But on the whole, those years of the second stage show a fairly even and steady growth.

How you are growing

You are probably familiar with the expression, "They're as much alike as two peas in a pod." Unless identical twins are present, your meeting is not likely to contain any similar sized "peas in a pod."

Short, tall, stout, thin, slender are three more scientific terms used to describe people whose nicknames may include "Skinny," "Tubby," "Shorty," or "Tiny." Children shout to each other, "Sticks and stones may break my bones, but names will never hurt me." But as they grow a little older, they discover that names *can* hurt if they emphasize or ridicule a physical characteristic.

What are some of the characteristics least enjoyed by adolescents?

1. *Tiptoe through the living room.*

Don is sure his mother moves the furniture all the time because he is always falling over a chair or bumping into a coffee table that wasn't there five minutes earlier.

2. *Feet first!*

Charlotte's feet are way ahead of the rest of her growth. She didn't think it was a bit funny when Arnold said, "Charlotte can wear size seven, but size eight feels so good she buys 'nines'."

3. *Lazy bones.*

"You're big enough to work two hours without getting all worn out," scolds Dad. But growing itself is hard work and

res a boy or girl just as easily as hard work tires a person who has reached his full growth.

4. *Power break.*

You've heard someone stand before a microphone and test it for volume. Sometimes it booms, then it squeals and squawks until just the right adjustment is made. The voice box is something like a microphone. The person controlling it has to learn to adjust the volume as he learns how to use the new equipment of deeper voice.

5. *Highpockets.*

Mothers never seem to catch up in getting down hems and pants cuffs. Clothes are usually outgrown before they can be worn out. Just when a person wants to look his best, his clothes seem the most uncomfortable because they're getting too small.

6. *Athletics—how much?*

Nearly everybody is "sold" on athletics, but sometimes the athlete's body can't match his enthusiasm. Over-exertion can cause physical trouble which may continue for many years.

These are some of the "skeletons in the family closet" of growing boys and girls. But all is not lost. Let's take a look at your future.

Into the future

A fortune teller gazes into her crystal ball or studies the tea leaves in order to make predictions for the future. You too can make predictions, no doubt with more accuracy, by studying your family tree. Are your parents tall and thin? Then you too may stretch out like a rubber band without snapping back. If your mother is short and stout and your father a large man, you may strike a happy medium between.

Just remember, oak trees grow from acorns. The kind of seed determines the kind of tree. How you turn out depends

upon your family tree.

Make the most of it

As you look toward the future, consider some of the things boys and girls can do to grow up in the best way.

1. *Check your own record of growth.*

Some families keep a chart on the wall. If you think you're not growing fast enough, you might check your record according to home or school charts, decide which stage of growth you are in, compare the size of your relatives with other families, and decide how you are apt to turn out. Then relax and make the most of it! Cheerleaders come in all sizes. And good cheerleaders can help win games as well as husky backfielders or lanky centers.

2. *Follow rules of good health.*

Of course you know them: Plenty of sleep, fresh air, balanced diet, exercise. But sometimes a television program is much too exciting to be interrupted by "Taps." And chocolate malteds are so good even if the waistline is already out of line. Self-discipline isn't easy medicine to take, but the reward of feeling and looking better is worth a good-sized dose.

3. *Be objective about your problems.*

You aren't the only one who suffers from "growing pains." Don't crawl into your shell and be miserable. List your physical problems and good points and try to study ways of self-improvement. Your teachers, doctor, and parents stand by ready to help, but you must be the one to signal the SOS.

4. *Don't lose your sense of humor.*

Where would Jimmy Durante be if he hadn't learned to laugh at his oversized nose? Not only does he earn a good living by making fun of himself, but he encourages others with physical handicaps to make the most of their lives.

This is *your* life! Make the most of it!

● Note which should have some sort of social significance: American people, last year, put nearly a billion dollars worth of small change into juke-box coin slots.—*Quote.*



Nave is on second floor of modern German church. First floor is for youth activities

you name it!

BY L. ALEX BLACK

quiz program about the parts of the church

Leader, make it interesting

If you wish, you can present this topic as a panel discussion. As moderator, you can present the opening material in the article as an introduction. Then ask the three or four members of the panel the questions. In this case, you'll want to make sure that the panel members have the questions and answers in plenty of time to prepare.

Or, perhaps, you'll want to have a quiz program, with the whole league trying to answer the questions. In this case, a quiz-master, you'll probably have to do most of the answering.

Worship

HYMN: CYH 101 or PSH 308

PRAYER IN UNISON: CYH No. 25, p. 366 or PSH No. 34, p. 28.

PSALM RESPONSIVELY 122

HYMN: CYH 152 or PSH 131

TOPIC

OFFERING

HYMN: CYH 155 or PSH 138

LUTHER LEAGUE BENEDICTION

The Topic

"Oh, oh," said Jim Miller, "here comes Pastor." And the whole catechetical class settled down in expectant silence. They were more quiet than usual, too, for Pastor's face had that look about it. He wasn't angry, but his face had that strange, disturbed look that the class had come to recognize. It meant that they'd done something that didn't exactly please him.

He had some papers in his hand. "Remember last week," he asked, "when we had our opening worship service in the church, and one of you wanted to know why we were going to the auditorium?"

"Yes," said Jim, "I'm the one who asked the question."

"Do you remember what my answer was?" the pastor wanted to know.

"You said that we shouldn't call it an

auditorium, that there was a special name for it."

"That's right, Jim. Know what that name was?"

"You said nave."

"That's it exactly, Jim," Pastor Martin replied. "And I've been kind of worried ever since because you people didn't know that. There are special names for almost everything about the church, and they're names that you and I as Christians ought to know and use. Even the parts of the church building have special names and meanings."

"But why do we have to have special names, Pastor?" one of the other members asked. "We're used to calling a place where people meet an auditorium, so why can't we call the upstairs of the church an auditorium, too?"

"Sue," said the pastor, "does the church look like any other building in town?"

"Well, no."

"It's the same idea here, Sue. We don't want our church to look like the factory or the bank or the movie, do we? We want it to look like a church and to remind people of God. That's why we give the parts of the church special names, too. For instance, what do we usually call the big room inside the doors at the movie?"

"I know," spoke up Ann. "The lobby."

"Right. And what about the little entry room in our homes?"

"That's a vestibule."

"And in the church, we don't call it either a lobby or a vestibule. We have a word with a special meaning. Now, I think we've talked enough. I've made up a little quiz about the parts of the church building. Suppose you try to answer the questions, and when you're through, we'll check our answers together."

Pastor Martin passed out the papers he had in his hand, and the class set to work.

The questions

1. Why does the church have a steeple?
2. What do we call the entrance-room in a church?

3. What do we call the place in the church where the people sit? What do they sit on?

4. What do we call the space at the front of the church where the choirs and pastors sit?

5. What do we call the space where the altar is?

6. What is the name of the little desk where the pastor kneels?

7. What do we call the stand the pastor reads the lessons from?

8. What do we call the place the pastor preaches from?

9. Where is the baptismal font?

10. Where does the pastor put on his robes?

11. What is the first thing we usually see when we enter the main part of the church?

12. What direction does the church usually face?

The answers

The class finished with worried frowns. Most of the questions they weren't able to answer. Pastor Martin wasn't angry, though.

"That's what I expected," he said. "Now, you keep the questions in front of you, and I'll tell you the answers."

1. Some churches call their steeple a tower or a spire. The steeple points upwards. It points people to God. The steeple has its foundations here on the ground, though, so it says that God is not far away, that he is here with us. When a church has only one steeple, it reminds people that there is only one God. Some churches have two. These remind us of the two natures of Christ: Human and divine.

2. In a church, we call the entrance room a narthex. This word has been in use for a long time. In the churches that the early Christians used, the narthex was an open or closed court outside the main building. It was here that the catechumens met. These were people just like you who were studying their faith, but who weren't far enough along yet to be admitted to take communion. So, you see, the narthex reminds us that first we must prepare ourselves before we can

be admitted to full church membership.

3. You already know the answer to this one. We call the place where the congregation sits the nave. It comes from a Latin word which means ship. This reminds us that the church is like a ship, carrying the souls of men and women through the troubled seas of life. Remember the story of Noah's ark? Well, the church is just like that. The ark saved people at the time of the flood, and the church seeks to save people today. Some churches even have a ship model hanging from the ceiling to remind them of this. Up until the time of the Reformation, the people either stood up in church or else leaned on sticks. Now, they sit in pews.

4. The space beyond the nave, where usually the choirs and pastors sit, is called the chancel. In the early Christian church, this part of the church was separated from the nave by a screen. It's from the Latin word for screen that we get our word chancel. The chancel is usually three steps higher than the nave. These three steps make us remember either the Holy Trinity or the three Christian characteristics of faith, hope, and love. Sometimes, churches are built in the form of a cross, and then what would be the arms of the cross stretch out to the right and left between the nave and the chancel. These arms are called transepts, but many churches no longer have them.

5. The sanctuary is the part right around the altar. Only the altar is there, and it is usually one step higher than the rest of the chancel. It is from the altar and sanctuary that Holy Communion is administered.

6. The little desk-like affair where the pastor kneels during the confessional part of the service is called a prie-dieu or prayer-desk. It has a cushion upon which he kneels, and a shelf on top where he can lay his books.

7. The lessons are read from the lectern. This is at the very front of the chancel on either the right or left side and faces the nave. When the pastor reads God's Word, he faces the congregation.

8. The pastor preaches from the pulpit. This is on the opposite side of the chancel from the lectern and sometimes sticks out into the nave. The pulpit is pretty big most of the time. This helps us to understand that the interpretation of the Word of God is an important thing.

9. The baptismal font is usually in one of two places. In some churches, it is in the narthex, right outside the entrance to the nave. This reminds us that baptism is the entrance into the Christian life—that it's through baptism that you and I become the children of God. In other churches, the font is in the chancel. This helps to remind us that the Lutheran church has two sacraments: Baptism and the Lord's Supper.

10. In most churches, there's a little room just off the chancel where the pastor puts on his robes and prays before services. This room is called the sacristy. The communion vessels and paraments are kept here, too.

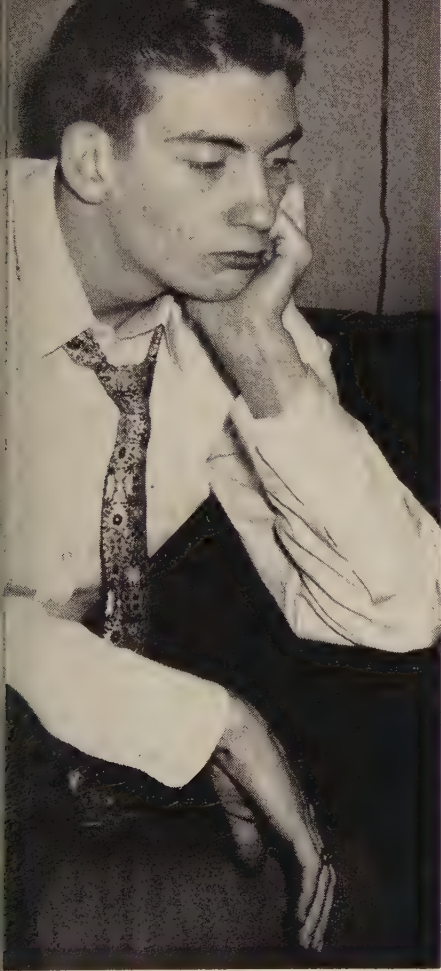
11. When we enter the main part of the church, the first thing we should see is the altar. This is the symbol of the presence of God. The altar reminds us of God and that this is God's house. On the altar there is always a cross, which tells us about Christ and that he died for us.

12. Most churches face east. This means that the sanctuary is the most eastward part of the church, and the worshipping congregation always faces east. This makes us think about Christ who is the Sun of Righteousness, and it causes us to remember that it was in the morning—with the rising of the sun—that Christ rose from the dead.

These were the answers Pastor Martin gave to the catechetical class. "Now you can see," he told the class, "that the church is more different from other buildings than you thought. Even its parts have special names and meanings."

"Thanks, Pastor," Jim replied, "I'll never call the nave an auditorium again!"

"And I'll be sure to remember that the vestibule is really the narthex," said Sue. How about you?



Who am I?

Mike found out that he
was more important than
he had ever thought

BY YVONNE FORTNEY

SETTING: Living room with desk, chair,
lamp, easy chair, telephone, etc.

TIME: Evening before an English assign-
ment is due.

CHARACTERS: Mike, a teen-aged boy
with a problem.

| | |
|---------------|---------------------|
| First Person | |
| Second Person | Have both boys and |
| Third Person | girls portray these |
| Fourth Person | six unidentified |
| Fifth Person | young people. |
| Sixth Person | |

Pianist, to provide musical background
and accompany Second Person in hymn
of praise.

The Skit

*(Boy comes in door. He is studying
piece of notebook paper and carries an
English text and notebook. The telephone
rings. He drops the things he was carry-
ing on the desk to answer the telephone.)*

MIKE: 'Lo. *(pause)* Naw, I can't, Bill.
Miss Jacobs told our English class to write
compositions "requiring a little thought,"
as she says. She gave us a list of subjects
to choose from that can't be looked up
in a reference book. This may take all
evening. *(longer pause)* Nothing doing.
You should see the list. Things like,
"Who is my favorite modern-day person-
ality and why?" . . . "How can prejudice
of any kind best be overcome?" . . .

"What am I?" Silly things like that—and I'm supposed to write about it! (pause) You're not kidding. (indignantly) See you tomorrow. (Replaces receiver.)

(Looks at paper again.) Phooey! What am I? I could name a dozen answers, all correct and all different. (yawns) To top it off, I'm sleepy. How can I concentrate on such stuff? (Picks up pencil and stares at a blank note-page.)

Let's see. (Writes and says each word aloud.) Boy. Teenager. Student. (Pauses to think—then continues.) American. A . . . Christian. Say! Maybe I should use that. (thoughtfully)

(Now with enthusiasm) That's it! It involves a lot but I know what it is to be a Christian. I guess I ought to start with the creation of man. 'First God made the form of man,' I'll begin. 'Then he breathed into him the breath of life.' (Nods to himself as he begins to write.) Um-huh, I'm a living body.

FIRST PERSON: (Enters, sits in easy chair) Well, I don't know. You're on the right track, but you have the wrong slant. (speaks casually)

MIKE: (Looks up, startled) Who are you?

FIRST P.: It's not important really. The question is, "Who are you." I'm here to help you.

You're something very important, you know. God sent man upon the earth with dominion over his creatures. God is Love; his work was done in love. In his love he gave responsibility . . . purpose . . . and the means to accomplish any task that he set before his creature!

Do you realize how important love is to your being? God commanded, "Thou shalt love the Lord, thy God," and, "Thou shalt love thy neighbor as thyself." Man was created with a heart to love his Maker and all mankind. You say you live. Then you must love, for life was given in love.

MIKE: You're very wise. I'll remember that. I suppose there's much more to learn.

FIRST P.: Indeed, there is. I'll send

others to help you. (exit)

SECOND P.: (enters) Hello. You look puzzled. May I help you?

MIKE: I—I was wondering. God must want us to show our love. How can we do that? Can we do so in ourselves? (He is giving money in church and being kind to people the only way?)

SECOND P.: That's mighty important all right, but God gave you other ways. Everyone is blessed with talents. Your voice, for instance. Teach—tell people of the God you love. And sing—"Sing praises unto his Name for he is good and his mercy endureth forever!" (Sings some of praise, smiles, and exits.)

(Mike standing by desk, picks up paper, glances at it absently while he thinks about the two visitors. As he speaks, Third Person enters silently.)

MIKE: God made me live. He gave me a heart and a voice. (Speaks slowly and meaningfully.) I'll start over. I've a miracle.

THIRD P.: (interrupts) You certainly have.

MIKE: Oh, hello. I didn't hear you come in. (Both sit down.)

THIRD P.: As you were saying, you have a mind. Another purpose, another means. There's a great and wonderful thing! Man, created in God's image, was given a mind with all its facilities. Man needs to learn about God and his way for us to live, whether it be with the world, in our own country, a school and church, or with ourselves.

Earthly time helps us here. If we use it to the best of our ability, we will always learn as we live. Learning and living are practically inseparable. Even when we learn about things that are wrong, it is to our advantage. Only by understanding the ways and the corruption of evil can we hope to successfully fight it and stand

● Sixteen-year-old Yvonne Fortney is a high school senior from Russell, Kan. She first wrote the poem "I Am a Soul" and then decided that a skit could be worked out around the idea.

for that which is right. Give it a little thought; you'll see what I mean. (*exit*)

MIKE: (*Turns to notes*) It will take more than a LITTLE thought. How complex this is! A person's way of life is practically his very being, I guess. This theme will take work if it's going to express all these ideas.

Hey—work! That must be part of it.

FOURTH P.: (*Enters on Mike's last sentence*). You're catching on. Sure work is part of your purpose. The Almighty furnished you with two strong and capable hands to be about the business of bringing his kingdom closer to this earth. Of course, your hands share their honor with your will and ambition, your knowledge, your health. But your hands symbolize them all.

MIKE: I like the way you said "honor." It is an honor. I'm awful glad. I'm equipped to work. Some people are handicapped in such ways that they can't do physical labor. But everybody has something he can do.

FOURTH P.: Yes, Mike, everyone can work for the glory of God. I've some work I must do, so I'll say goodbye for now. (*exit*)

MIKE: God has blessed us so greatly in these things. I'll bet a person wouldn't need any more for complete happiness.

FIFTH P.: (*Enters*) You disappoint me. All this is truly wonderful. But what about the constant calamities that man's sin brings on? What of the desolation that comes from man's weaknesses? How will you know that God is still taking care of you?

MIKE: I guess I was being hasty. Man needs hope and prayer.

FIFTH P.: I, too, was hasty. I'm glad you remembered. Through them we can be truly near our Lord. Hope and prayer have been known to bring miracles from heaven.

SIXTH P.: (*Enters*) Speaking of HEAVEN, let's remember THAT, too. Do you realize how fortunate we are to be able to call heaven our home? There's something to HOPE for.

Are you beginning to see, Mike? Being

a Christian is wonderful. But it is also challenging. Do your very best, Mike. It is eternally important. (*Fifth and Sixth Persons exit.*)

(*Mike drops his head to the desk as in sleep. Waits a moment, then awakens, stretches a little, takes pencil in hand and begins to write.*)

FIRST P.: (*Enters. Mike writes, not noticing the Person.*) No matter how Mike words it, no matter how YOU word it—if you believe it, it means this: (*soft piano accompaniment*)

I am a soul
And I do live;
I have a heart
For love to give.
I am a soul,
A breathing thing;
I have a voice
For praise to sing.
I am a soul,
A flame to burn;
I have a mind
With need to learn.
I am a soul;
I do labor—
I have two hands
To serve my Saviour.
I am a soul;
There's hope inside;
I have my God
Close to abide.
I am a soul,
A soaring bird;
I have a home
That's heavenward.
My joy is of
Eternal goal;
I fear not death—
I am a soul.

Worship materials

HYMNS:

"Teach Me, My God and King" CYH 217

"To the Knights in the Days of Old" CYH 230

"We Would Be Building" CYH 234

"O Christians! Leagued Together" CYH 236

SCRIPTURE: Matt. 25: 14-30; Luke 10: 25-37; or Luke 22: 24-30.

PRAYER No. 17, page 364, *Christian Youth Hymnal*.

The Church Needs Deaconesses

BY ELEANOR JAMIESON

Because there are only about 150 in the ULC many congregations must be told, "Sorry, no one available."

Preparation makes perfect

This topic is rather long for one person to read. Perhaps the dialogue between Beverly and Sister Beth could be taken by two girls. Those who read should do so with meaning and interest.

You may find it interesting to consider the "Order for the Consecration of a Deaconess" in *The Occasional Services* book which you can borrow from your pastor.

The Bible reference to Phoebe, the first deaconess, is in Romans 16:1-3 (see RSV).

Have pictures of deaconesses to show garb and ways of service. May be made into attractive posters or cut-outs. These may be obtained from the Board of Deaconess Work, 1228 Spruce St., Room 713, Philadelphia 7, Pa., or from past issues of *HIGH IDEALS* and *Luther Life*.

Worship guide

WORSHIP CENTER: Cross. Two candles. Small bowl of spring flowers. If center is not too crowded, have a picture of Christ with Mary and Martha.

SERVICE: The "Service of Personal Rededication" in the *Christian Youth Hymnal* would be especially appropriate. If this is not available, the following is suggested:

HYMN: "In Glad Obedience to Thy Call." *CYH* 226

DEACONESS MOTTO:

"What do I wish? I wish to serve—

Whom do I wish to serve? The Lord, in his poor and needy ones.—

And what is my reward? I do not serve

What it's about

★ Presentation of the work of the diaconate so that intermediates may be informed and inspired to further interest in this avenue of service.

either for reward or for thanks, but out of gratitude and love; my reward is that I may do this!—

And if I perish in doing it? 'If I perish, I perish,' said Queen Esther, who knew not Him, for love of whom I would perish; but he will not let me perish.—

And if I grow old? Still shall my heart keep fresh as a palm tree, and the Lord shall satisfy me with grace and mercy. I go in peace and free from care."

(Wilhelm Loehe)

TOPIC: A Glorious Adventure

SCRIPTURE: John 15:7—17 RSV

OFFERING

HYMN: "Now in the Days of Youth." *CYH* 240

PRAYER: *CYH* No. 66 or one of prayers in Consecration Service

LORD'S PRAYER

SILENT PRAYER while soloist sings one verse of "Give of Your Best to the Master," *CYH* 242

Things to do

Visit one or both of deaconess homes and schools. The Philadelphia home, 801 Merion Square Rd., Gladwyne, Pa.—institutional,

health and welfare training. The Baltimore Home—1100 Boyce Ave., Ruxton 4, Md.—parish workers, religious education, secretarial.

Write to one of deaconess homes for suggestions as to a deaconess who would write a personal letter on a field of interest to intermediates.

Invite a deaconess to speak in your church. Talk it over with your pastor.

If any of the organizations of your church have a dinner, encourage them to use deaconess napkins. There are two sets—one for young girls and one a general group. Write to the Board of Deaconess Work.

Write to the Board of Deaconess Work, 228 Spruce St., Room 713, Philadelphia 7, Pa., for literature, films, slides, dolls, program suggestions, coloring sketches, and information. This should be well in advance of your program or as a follow-up.

"Adopt" a deaconess. Keep in touch with her. Ask for suggestions as to how intermediates can help in her particular work.

Discussion questions

1. What does "fulltime service" mean? Does this include only pastors, deaconesses, and missionaries? Tie this in with the word "consecrated."

2. The diaconate is referred to as "the ministry of mercy." What does this mean to you? How can each intermediate carry on the ministry of mercy in home, schools, church, and community?

3. How can intermediates help to recruit deaconesses? (Remember, you must first be informed before you can be an informer.)

4. What are the requirements for a deaconess entering nursing? Social work? Parish work? Institutional work? If you don't know the answers, ask your pastor or write to the Board of Deaconess Work.

Daily Bible readings

Phil. 2:1-13. Gal. 6:2-10. Matt. 6:19-21. Romans 16:1-3. Matt. 25:14-30. Luke 10:25-37. Isaiah 6:1-8 (Isaiah's call).

The Topic

"I feel just like the big yellow balloon Dad bought me when I was only 11 years old," Beverly mused. She was 14 now and of course didn't play with balloons. "Gosh," she was embarrassed by her own thought, "why should I feel like a balloon? How silly!"

For Quiz Kids

1. Phoebe was the first deaconess and lived in the early days of the Christian church. (T)

2. Today there are about 1,500 deaconesses in the ULC. (F—150)

3. There are three deaconess schools. (F—2; Gladwyne and Ruxton).

4. Each deaconess school is associated with a deaconess home. (T)

5. All deaconesses have the title of "Sister." (T)

6. All deaconesses must wear the deaconess garb. (F—may choose non-garbed, salaried plan)

7. There are at least four main types of deaconess service. (T—nursing, institutional, social work, parish)

8. A deaconess must serve where told. (F—has freedom to choose from calls if she is properly qualified.)

9. A deaconess may not leave the diaconate. (F—some change title of "Sister" for "Mrs." or leave for other reasons. Enters with idea of serving for rest of life, but is free to leave if circumstances demand it.)

10. The first and foremost motivation for service is Jesus Christ. (T)

Beverly paused in her walk from school to wave a greeting to the gang across the street. But the thought of the balloon remained. "Guess it's 'cause I feel so full of spring and ideas I could just burst!" All around were signs of new life—trees and flowers, green shoots of grass.

Beverly took a deep breath of the spring air. Her whole body felt big and powerful and wonderful. She had an urge to be as useful as that which she saw around her.

"It's just like Pastor Albert said. Everything that lives has something special to do in God's world." Her eyes rested with new understanding on the spring loveliness. Beverly caught a glimpse of herself in the window of a parked automobile. "That means me, too. Now that I'm in high school, I'd better think of what I'm supposed to do."

She plopped down on the porch step of her home. She was overcome with the importance of her own thoughts. Trix's quivering puppy body raced to her side.

"Now, if I were a nurse, I could help sick people in a hospital or maybe in their homes." Inspired with this idea, Beverly playfully pretended to take Trix's temperature and laughed at his puzzled expression.

"Or, maybe I could be a social worker! I remember our home-room teacher told how social workers sometimes live and work in crowded cities and have all kinds of programs for the families in the neighborhood. They also can work in hospitals and with children and families." Beverly let this thought sink in.

"But, sometimes I think I'd like to help Pastor Albert. There are so many things to do in a church like St. Paul's. For instance, people like old Mr. Penny need visitors. Trix, did you know Mr. Penny hasn't been able to get to church in eight years? But he's always so happy to hear what's been going on! Or maybe I could help in Luther League, Sunday school, or in the office. The pastor and parish worker are kind of partners," Beverly had mental pictures of herself in the busy life of a parish.

"Our church also needs workers in homes for children and old people." Beverly held out her hand to a bewildered pup. "Gosh, Trix, here I am practically a grown-up—with enough on the ball to make me at least normal—and nearly dying 'cause I don't know just what God expects me to do! Where do I fit into the picture? Where do I go from here?!"

Enter Sister Beth

Suddenly Beverly's mother came out the front door. She was followed by a young woman dressed in black and wearing a silver cross.

"Well, Bev, I'm glad you finally got home from school. I've got a surprise for you." This is Sister Beth. She is a Lutheran deaconess whom Pastor Albert has invited to speak in church tomorrow. She'll be staying with us tonight." The

impatient ring of the telephone was heard. "Sister Beth, just make yourself at home. Excuse me. I must answer this phone."

Beverly felt annoyed that her mother had put her into such an awkward position. Here was a complete stranger who just popped up out of nowhere. And, a deaconess, too—what ever *that* was! But as Sister Beth started to play with Trix and to tell of her own dog, Beth found her resentment vanishing. She even came to the point where she asked questions.

"Mother called you 'Sister.' Does that mean you're like a Roman Catholic nun?"

"No, Bev." Sister Beth threw a stick to Trix. "A deaconess is like a nun in the way that all who believe in Christ and want to work for him are alike. But a deaconess does not live a cloistered life or take vows. Her only vow is a personal one to serve Christ, just as you did when you were confirmed."

"But, why are you called 'Sister'?"

"Well, I look at it this way. I serve as a 'sister' within the Christian family. That makes the bond with God and other people pretty strong, you know."

Beverly remembered her thoughts on the way home from school.

"Sister Beth," she said, "I've been thinking quite seriously about what kind of work I should do when I graduate from high school. I don't know whether I should be a nurse, a social worker, a parish worker, or work with children or old folks—or what. Now, if I became a deaconess, what kind of work would I do?"

Sister Beth whistled softly. "Bev, that's a big order. Deaconesses do any one or the kinds of work you mention, with a big PLUS. And then we just begin to scratch the surface of opportunities. Deaconesses are found all over the United States, Canada, the Virgin Islands, and India in many, many fields of service."

"Gosh! I didn't realize there were so many deaconesses!" Beverly's face showed her surprise.

Sister Beth's face was not smiling. "That's just the point. We've only about

50 consecrated deaconesses now. The requests for deaconesses far outnumber those who are serving or who are preparing for service."

"What's a 'consecrated' deaconess?"

"She is a young woman who has successfully completed her training and is officially recognized by the church as a deaconess ready to give full-time service. She is then 'consecrated' at a service similar to a pastor's ordination. She receives her deaconess cross at this time. The training depends upon her particular interest, previous training, and experience. It usually requires six years—three years of college or a school of nursing, two years in one of the deaconess schools (located in Ruxton, Maryland and Gladwyne, Pennsylvania) and a year of doing the kind of work she wants to do. We call this "field work." She then goes to work where she feels she is qualified and is meeting a definite need."

Beverly examined Sister Beth's cross. "I'm sorry I'm putting you through such a third degree, but I was wondering if you always wore that special dress."

"Yes, I wear this dress—or garb—which identifies me as a Christian worker. But, deaconesses may choose to wear regular clothing and receive their salary outright instead of living under what we call the 'cooperative plan.' However, these are only outward differences. The service remains the same."

The call to dinner interrupted the conversation. Beverly was very thoughtful throughout dinner. The family listened as Sister Beth told of some of the personal experiences of several deaconesses. They had so many wonderful opportunities to meet and to help people. There were difficulties, but there were also joyful times. Why, it was like a glorious adventure in Jesus' name!

Cup of questions

The next morning, Beverly sat in the back seat of the car with Sister Beth on the way to church. Her cup of questions had not run dry, but there was one which seemed difficult to get out.

"Sister Beth, who are deaconesses? I mean, don't you have to be sort of special to be one? Well, it sounds a bit corny, but, don't you have to 'get the spirit'?"

"There's no halo over any of us, Bev. Deaconesses come from churches just like St. Paul's. They're as different in personality as your friends. Young girls who come to serve have many God-given talents, just as you do. They are willing to prepare themselves mentally, physically, socially, and spiritually. They give their best as needs come up, knowing God will help them. We are grateful for the opportunities offered through the diaconate. There are very few who receive dramatic 'calls.' It's a matter of asking for God's help. This means thought and prayer and a willingness to listen. This has been true since the time of the first deaconess, Phoebe, who served in the early Christian church. Never forget, Bev, that the most important thing to remember is—Christ calls all of us to serve wherever we are—school, home, church, and job. The way we serve comes from the Spirit in which we serve."

Throughout the service, Beverly was conscious of a new self—one which God had made and needed and loved. She was filled with a sense of tasks undone and the need for Christian workers. Sister Beth had shown that here was one way to answer, "Here I am—send me." It was through the diaconate.

What was Beverly's answer? *What is yours?*

● The boys in the rackets think that the word "morality" is for the squares; yet the paradox is that they have their own code of morality (however topsy-turvy) that is as rigid as any theologian's, and the punishment for violation is the same—excommunication from the group. No social order, even among the anti-social, can persist without a strong and enforced moral code.—*Sydney J. Harris.*

Are you a snob?

*You are not a snob just because you recognize
that you are more intelligent than other kids!*

BY BETTY WETLESEN ALBING

On the ball, leader

The topic can best be presented through use of a small hand puppet, portraying a conscience. The puppet should sit on the shoulder of a leaguer, who is sitting in a thinking position in front of the group.

The puppet can be operated by a capable leaguer who is kneeling behind "Luther Leaguer." He reads the script. A large cloth draped over three chair backs, with "Luther Leaguer" sitting on the middle one, should conceal the operator of the puppet.

Of course, the whole procedure should be rehearsed repeatedly before being presented to the group.

(Any store puppet, even though it is a recognizable TV character, will do. If none is available, a paper mache head can be formed easily around a sturdy cardboard tube—wide enough for the index finger—with a piece of cloth draped around the hand to give the puppet a body.)

The words of scripture should be read by a deep voice coming from behind the group.

A small, attractively lit room would be much better for this "performance" than a large, bare room.

In case it is impossible to obtain or make a puppet, stick figures might be sketched on a blackboard to make the meaning of the topic clear.

Worship service

OPENING THOUGHT: "Love one another earnestly from the heart. (I Peter 1: 22b)

HYMN: "In Christ there is no East or West"

SCRIPTURE: I John 4: 20-21; Ephesians 4: 31-32; Romans 2: 1-11.

HYMN: "Take My Life and Let it Be"

PRAYER

If your group is small, form a circle and pray sentence prayers. If the league is large

A self-rating chart seems to be a "natural" to accompany this topic, but—

Do you remember Benjamin Franklin's story of how he tried to become humble? As he seemed to become more and more humble, he became proud of his humility.

Snobbishness is an expression of pride. It must be attacked at the roots. Just breaking off the poisonous flower won't do.

The roots, of course, are in the heart. Instead of concentrating on myself—what I have and what I like or don't like—I should love God enough to love those around me.



A small, hand puppet can be used to portray a leaguer's conscience accusing him.

In advance of the meeting ask someone to prepare an original prayer. It may be prayed from memory, or read from a card.

Activity project

A book of original prayers by the leaguers might be mimeographed and stapled together with an attractive cover.

The prayers may be divided according to type:

- Grace before meals.
- Prayers of thanksgiving.
- Prayers for others.

The prayers may be used for daily devotions by the leaguers. Or the booklets may be given to shut-ins of the congregation.

The topic

Hey there—you with your nose in the air! Get it down to the grindstone where it belongs. What have you got? Twenty thousand different things? You're probably right. But where did you get all this charm, talent, brains, money?

EVERY GOOD AND PERFECT GIFT COMETH FROM ABOVE. (James 1:17)

God knows what gifts he has given you. You can fool most of the people, most of the time. But you can't fool God.

EVERY ONE TO WHOM MUCH IS GIVEN, OF HIM WILL MUCH BE REQUIRED. (Luke 12:48)

Did you hear that? You're so smart—you can pass history without even cracking a book—so God requires more than just "passing" from you—much more! He expects you to win the respect of all your classmates with your *honest effort* to learn, with your *humility* about the ease with which you *can* learn, and with your earnest desire to use your intelligence to learn more about God and his Word.

So you think you are too smart to associate with the "dumb kids" in your class? Before you get up on your "high-horse," remember that Jesus selected some very uneducated fishermen to teach even the Pharisees (the educated "smarties" of his day).

GOD CHOSE WHAT IS FOOLISH IN THE WORLD TO SHAME THE WISE. GOD CHOSE WHAT IS WEAK IN THE WORLD TO SHAME THE STRONG. (I Cor. 1:27)

You are *not* a snob just because you recognize that you are more intelligent than many others. We are all different. But you *are* a snob if you think this makes you too good to associate with others—or if you do not remember to give thanks to God for this gift. Remember . . .

EVERY ONE TO WHOM MUCH IS GIVEN OF HIM WILL MUCH BE REQUIRED. (Luke 12:48)

Hey there you with your nose in the air—get it down to the grindstone where it belongs. So you think you're 99 and 44/100 per cent pure? So-o-o-o good! Well, listen to this.

YOUR RIGHTEOUSNESS IS AS FILTHY RAGS. (Isa. 64:6)
NO ONE DOES GOOD—NOT EVEN ONE. (Rom. 3:12a)

No one is so good that he does not need Jesus Christ. Through him we all have forgiveness.

You've had a good religious education. You've known since you were a child that Jesus *expects* you to be good, kind, generous, and obedient. Because you have these advantages, God expects more of you than he does from the boy whose family was foolish enough to spoil him, or the girl whose folks were too lazy to take her to Sunday school—or the young

folk whose families never take time to do things together. Again remember . . .

EVERY ONE TO WHOM MUCH IS GIVEN,
OF HIM WILL MUCH BE REQUIRED.
(Luke 12:48)

You are *not* a snob because you know the difference between right and wrong—and do the right. This is expected of every Christian. You *are* a snob if you brag about your goodness, as the Pharisees did—or if you think you're too good to associate with most people.

How could Christ have saved the sinners' of this world, if he would have claimed to be too good to associate with them? Jesus even ate with criminals so he could tell them about God's love for them. So get your nose down where it belongs.

AND LET US NOT GROW WEARY IN
WELL-DOING, FOR IN DUE SEASON WE
SHALL REAP, IF WE DO NOT LOSE HEART.
(Gal. 6:9)

Hey there—you with your *American* nose in the air. I've got a story you should enjoy—a true story.

A young man who lived in a fashionable suburb and attended a fashionable church told a Christian friend of his, that he had just learned that Christ was a *Jew*. "Did you know that?" he said. "Why that is a fact they ought to change—or at least keep quiet about. If that ever got around my church lots of us 'good Americans' wouldn't want to be long anymore."

You can well laugh! That man doesn't know it—but the word has "gotten around"—and it might be a good thing to remember—before you make a nasty remark about the Jewish boy in your class.

THERE WILL BE TRIBULATION AND DISTRESS FOR EVERY HUMAN BEING WHO DOES EVIL—THE JEW FIRST AND ALSO THE GENTILE. BUT GLORY AND HONOR AND PEACE FOR EVERY ONE WHO DOES GOOD, THE JEW FIRST AND ALSO THE GENTILE. FOR GOD SHOWS NO PARTIALITY. (Romans 2:9-11)

And before you laugh at the new people in your neighborhood, who speak English with an accent—remember you can't speak *their* language at all. There is nothing sacred about English. And we

are not the only nation God is concerned about.

FOR I KNOW THEIR WORKS AND THEIR THOUGHTS AND I AM COMING TO GATHER ALL NATIONS AND TONGUES AND THEY SHALL COME AND SEE MY GLORY. (Isa. 66:18)

It is a fine thing to be proud of your ancestors and where they came from. We all should be proud of our heritage. This does *not* make you a snob. However, if you think you are better than the boy or girl next to you, because of where your parents were born—then you *are* a snob. You had nothing to do with it, and it makes you look pretty silly trying to take the credit for it.

I BID EVERY ONE AMONG YOU NOT TO THINK OF HIMSELF MORE HIGHLY THAN HE OUGHT TO THINK. (Rom. 12:3)

Maybe you don't like my hammering away at you like this. But you know you needed it. And no one but *your* conscience could get away with such frankness.

Before I leave the subject—let me go in one more word. Every person is a different size. None of us looks exactly alike. None of us thinks exactly alike. None of us *is* exactly like any other person. God made us all individuals. Therefore—just because a person is different from you it does not mean you are better than he is. Or that he's better than you.

If you are snobbish about anything, you have probably been the victim of propaganda. Somebody (maybe even yourself) has been handing you a line. Get wise to it and get your nose out of the air, and be what God intends you to be.

Fellowship games

HUMAN TIC-TAC-TOE: With nine chairs representing the boxes . . . and the boys representing the X's . . . and the girls the O's . . . one at a time . . . taking a seat . . . trying to get three in a row.

HYMN SCRAMBLE: Scrambling the names of familiar hymns . . . posting them around the room (tacked up) . . . giving each leaguer a paper and pencil to write the hymn title correctly. Example: "Mighty our is Fortress God a."